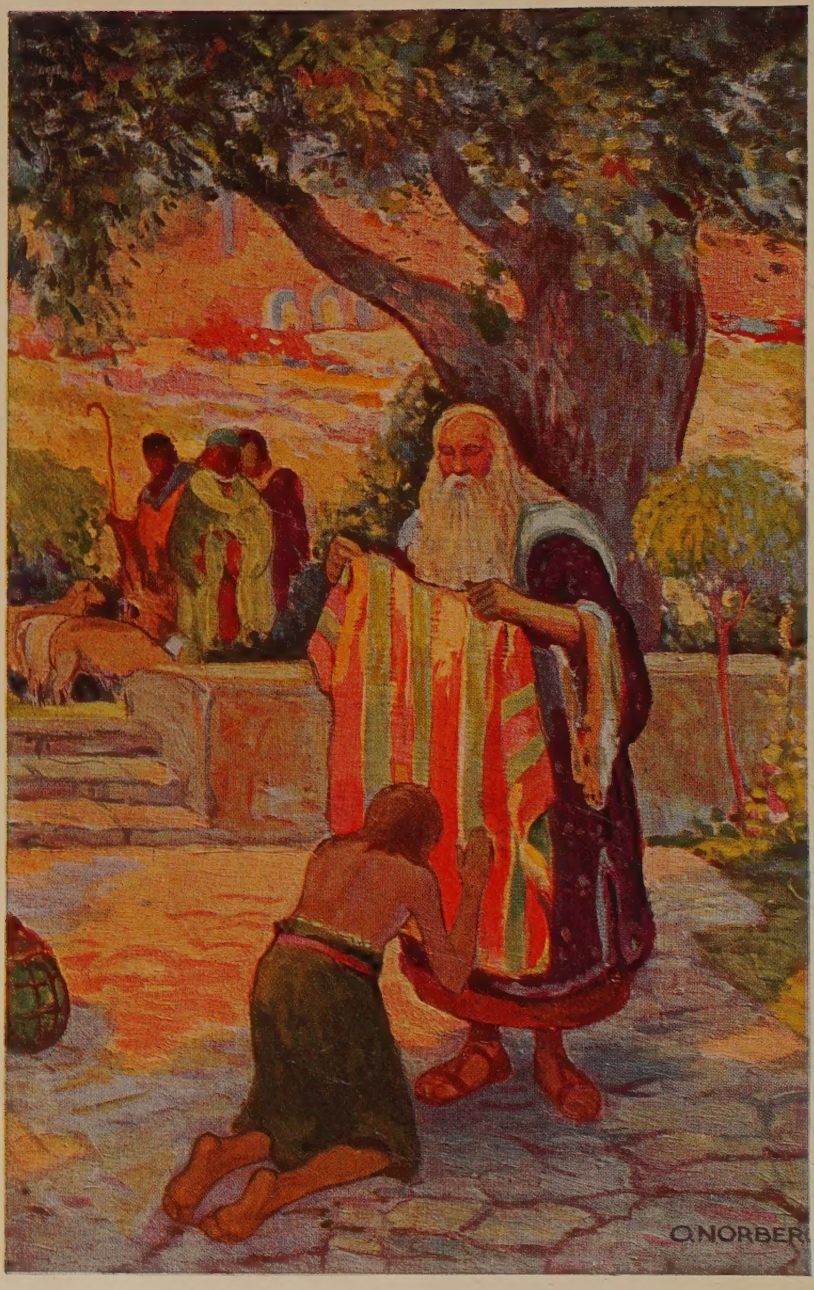
THE BOOK OF LIFE


O. NORBER

THE BOOK OF LIFE

JACOB PRESENTING JOSEPH WITH THE COAT OF MANY COLORS

Painted expressly for The Book of Life by Oscar Norberg

"Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours." Genesis 37:3.

VOLUME TWO

BIBLE HEROES, PIONEERS

JOHN RUDIN & COMPANY INC.
CHICAGO

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ADULT CLASSES AND HOW TO
TEACH THEM

VOLUME TWO

BIBLE HEROES, PIONEERS

JOHN RUDIN & COMPANY INC.
CHICAGO

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PREFACE

THIS volume and the following volumes contain the language of the Bible in the King James version. These old stories are hero tales. The personal element predominates. First come those wonderful narratives of the old, old days of remote antiquity told in the black tents around the camp fire, stories of matchless dramatic interest, told often in the language of poetry, of the dealings of God with humanity in the far-off days. Then come the stories of those great pioneers, the shepherd princes of Palestine, of days of captivity in Egypt, of the escape from bondage and training in the desert under the leadership of one of the world's greatest statesmen and law-givers, of days of conflict and struggle in Canaan, a nation coming to consciousness and power. These are all stories which cannot be too well known because they have a vital bearing upon all history. The pictures of Egyptian life in the days of Joseph, from the unique collection in the Metropolitan Museum, New York, are of the greatest interest and value. The stories of Jacob and of Joseph, intensely dramatic in form, are given a dramatic setting by simply inserting the names of the characters who are speaking.

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Stories of Ancient Days

THESE stories are the oldest in the world. They were told by word of mouth in the tents of wandering people, around the camp-fires at night, centuries before they were written down. Abraham told them to his children, Isaac told them to Jacob and Esau, and so they passed from person to person, from village to village, and thus were preserved until the time came when they were written down; and the world has had them now for centuries in our Bible. They are very beautiful and precious stories: how God made the world and the stars and beasts and birds and men and women; how Adam and Eve were driven out of the beautiful garden; how the great flood swept over the earth; and how the tower of Babel was built. Other ancient peoples possessed similar stories, but they have never been told so simply and beautifully as they are narrated in the Bible.

Stories of Ancient Days

The Story of the Creation

How God Made the Earth, the Sea, and the Sky with All Its Stars

IN the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, "Let there be light": and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear": and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

And God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth":

and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

And God said, "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth": and it was so. And God made two great lights: the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

And God said, "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth." And the evening and the morning were the fifth day.

And God said, "Let the earth bring forth the living creature after his kind: cattle, and creeping thing, and beast of the earth after his kind": and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.

—Genesis 1:1-25.

The Creation

Mosaic in the Palatine Chapel of the Royal Palace, Palermo, Sicily
Photograph by Alinari Brothers, Florence, Italy

This picture in mosaic represents the Creation. At the left-hand side of the window are the birds; the fishes are below; and the animals on the right-hand side. On the left, beyond the partition, is another picture which shows the moon and stars. In the panel below, on the left-hand side, are shown the Sons of Noah; and on the right-hand side, the building of the Tower of Babel. Looking closely, you will see the small pieces of glass and colored stone in the background.

EDVCAT TRA ANIMAM VIVENTEM IVMENTA
VIVETIS ET VNIVERSIS QVAE
EDVCAT TRA ANIMAM VIVENTEM IVMENTA
REPTILIA ET BESTIAS TERRAE
DS
ET DIXIT CHAM
VERBA PATRIS EXPLICERAT
NOE
RVS
FILIUS
SAN

The Creation of Man

HOW GOD MADE MAN IN HIS OWN IMAGE

And God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

And God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat": and it was so. And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

These are the generations of the heavens and of the earth when they were created, in the day that the Lord

God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. —Genesis 1:26–31; 2:1–7.

ALL THINGS BRIGHT AND BEAUTIFUL

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

Each little flower that opens,
Each little bird that sings,
He made their glowing colors,
He made their tiny wings.

The rich man in his castle,
The poor man at his gate,
God made them, high or lowly,
And ordered their estate.

The purple-headed mountain,
The river running by,
The sunset and the morning,
That brightens up the sky:

The cold wind in the winter,
The pleasant summer sun,
The ripe fruits in the garden,
He made them every one;

The tall trees in the greenwood,
The meadows where we play,
The rushes by the water
We gather every day;

He gave us eyes to see them,
And lips that we might tell,
How great is God Almighty,
Who has made all things well.

— *Cecil Frances Alexander.*

The Pleasant Garden Which God Gave to the First Man and Woman

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

And the Lord God said, "It is not good that the man should be alone; I will make him an help meet for him." And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and

brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

And Adam said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

THE SERPENT WHICH TALKED, AND BEGUILED EVE

Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, "Yea, hath God said, 'Ye shall not eat of every tree of the garden'?"

And the woman said unto the serpent, "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, 'Ye shall not eat of it, neither shall ye touch it, lest ye die.'"

And the serpent said unto the woman, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a

STORY OF CAIN AND ABEL

Mosaic in the Palatine Chapel of the Royal Palace, Palermo, Sicily
Photograph by Alinari Brothers, Florence, Italy

THIS is another of the wonderful mosaics. The panel on the left shows the offering of Cain and Abel. The panel at the right shows Rebekah sending Jacob away and the panel at the bottom represents Rebekah and Jacob.

CAIN OFERAT CO ABEL SACRIFICIVM
REPROBATVR
CAIN
ABEL
CONSVRREXIT CAI AD-
VERSVS FRATRĒ SVV
ABEL ET INTERFE-
CIT EV
CAIN
ABEL
HE AD FONTE VENIT REBECCA ET DAT POTŪ ILLI &
CAMELIS EIVS
HIC BENEDIXIT ISAAC IACOB FILIVM SVVM

tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, "Where art thou?"

And he said, "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself."

And he said, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"

And the man said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."

And the LORD God said unto the woman, "What is this that thou hast done?"

And the woman said, "The serpent beguiled me, and I did eat."

And the LORD God said unto the serpent, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Unto the woman he said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

And unto Adam he said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, 'Thou shalt not eat of it': cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

THE ANGEL WITH THE FLAMING SWORD

And the LORD God said, "Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever": therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

So he drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life. —Genesis 2:8–25; 3:1–24.

High in front advanc'd,
The brandish'd sword of God before them blaz'd
Fierce as a comet; which with torrid heat,
And vapour as the Libyan air adust,
Began to parch that temperate clime: whereat
In either hand th' hast'ning angel caught
Our ling'ring parents, and to the eastern gate
Led them direct, and down the cliff as fast
To the subjected plain; then disappear'd.

They, looking back, all th' eastern side beheld
Of Paradise, so late their happy seat,
Wav'd over by that flaming brand, the gate
With dreadful faces throng'd and fiery arms:
Some natural tears they dropp'd, but wip'd them soon;
The world was all before them, where to choose
Their place of rest, and Providence their guide.
They, hand in hand, with wand'ring steps and slow,
Through Eden took their solitary way.

— *Milton, "Paradise Lost," Book XII.*

The First Children in the World

HOW CAIN HATED HIS BROTHER

And Eve bare Cain, and said, "I have gotten a man from the LORD." And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the LORD. And Abel also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

And the LORD said unto Cain, "Why art thou wroth and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him."

And Cain talked with Abel, his brother: and it came to pass, when they were in the field, that Cain rose up against Abel, his brother, and slew him.

THE PUNISHMENT OF CAIN

And the LORD said unto Cain, "Where is Abel, thy brother?"

And he said, "I know not: Am I my brother's keeper?"

And he said, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."

And Cain said unto the LORD, "My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me."

And the LORD said unto him, "Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold." And the LORD set a mark upon Cain, lest any finding him should kill him. —Genesis 4:1-15.

The Beginnings of Civilized Life

The First Keeper of Flocks, the First Musician, the First Worker in Metals

This little story carries us back to the beginnings of civilized life, the origin of the arts and the crafts, the making of musical instruments, the forging of iron, the keeping of flocks and herds. The narrative does not tell us the occupation of Naamah, the sister of Tubal Cain. Perhaps she was the first housekeeper.

AND Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain's wife bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

And Lamech took unto him two wives: the name of the one was Adah, and the name of the other, Zillah.

THE BABYLONIAN ACCOUNT OF THE DELUGE

By courtesy of the British Museum

This is a fragment of a baked clay tablet, which was one of the "books" of the Babylonians, containing a portion of the poem of Gilgamesh, known as the "Babylonian Account of the Deluge."

The Babylonian Noah was called Tsit-napishtim, and he built an ark 120 cubits wide, with a deck-house on it 120 cubits high. This house had six stories, and each story contained nine rooms. After Tsit-napishtim and his family entered the ark, the rain fell for six days and six nights, and the great ark drifted about, and then grounded on Mount Nitsir.

SONS OF TUBAL CAIN

By Pierre Victor Galland

Mural painting in the Hôtel de Ville (Municipal Building), Paris

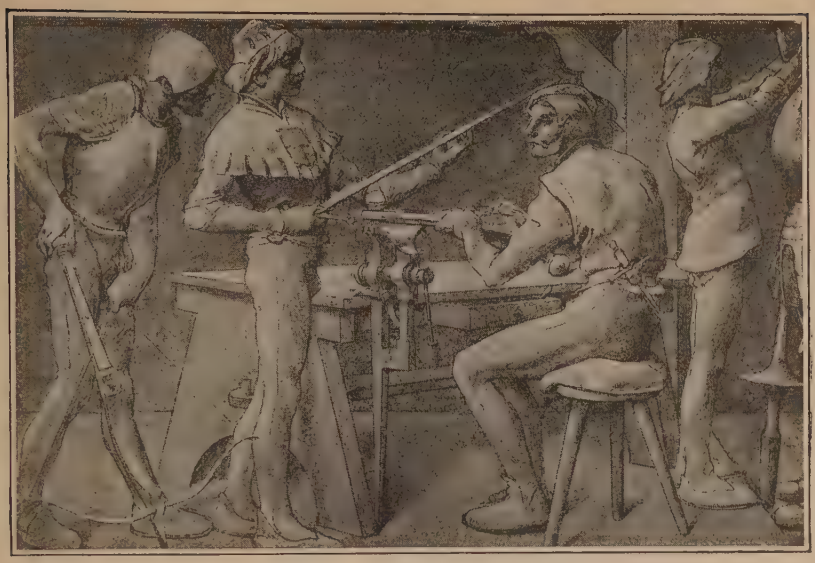
This painting represents a medieval blacksmith, a true son of Tubal, though long centuries divide the two craftsmen. Notice the old blacksmith, with his fine, serious face, the two assistants ready to strike with their heavy hammers, the little apprentice who is blowing the bellows, and heating a piece of iron in the furnace. Do you think that Tubal Cain had tools like these? How were tools made before there were any appliances?

And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.

—Genesis 4:16-22.

TUBAL CAIN

Old Tubal Cain was a man of might
  In the days when Earth was young;
By the fierce red light of his furnace bright
  The strokes of his hammer rung;



SONS OF TUBAL CAIN

By Pierre Victor Galland

Mural painting in the Hôtel de Ville (Municipal Building), Paris

This picture represents an armorer, who is caring for the weapons which the blacksmith has forged.

And he lifted high his brawny hand
On the iron glowing clear,
Till the sparks rushed out in scarlet showers,
As he fashioned the sword and spear.
And he sang: "Hurrah for my handiwork!
Hurrah for the spear and sword!
Hurrah for the hand that shall wield them well,
For he shall be king and lord!"
To Tubal Cain came many a one,
As he wrought by his roaring fire,
And each one prayed for a strong steel blade
As the crown of his desire:
And he made them weapons sharp and strong,
Till they shouted loud for glee,
And gave him gifts of pearl and gold,
And spoils of the forest free,

And they sang: "Hurrah for Tubal Cain,
Who has given us strength anew!
Hurrah for the smith, hurrah for the fire,
And hurrah for the metal true!"
But a sudden change came o'er his heart
Ere the setting of the sun,
And Tubal Cain was filled with pain
For the evil he had done;
He saw that men, with rage and hate,
Made war upon their kind,
That the land was red with the blood they shed,
In their lust for carnage blind,
And he said: "Alas! That ever I made,
Or that skill of mine should plan,
The spear and the sword for men whose joy
Is to slay their fellow-man!"
And for many a day old Tubal Cain
Sat brooding o'er his woe;
And his hand forbore to smite the ore,
And his furnace smoldered low,
But he rose at last with a cheerful face,
And a bright courageous eye,
And bared his strong right arm for work,
While the quick flames mounted high.
And he sang: "Hurrah for my handiwork!"
And the red sparks lit the air;
"Not alone for the blade was the bright steel made";
And he fashioned the first plowshare.
And men, taught wisdom from the past,
In friendship joined their hands,
Hung the sword in the hall, the spear on the wall,
And plowed the willing lands;
And sang: "Hurrah for Tubal Cain!
Our stanch good friend is he;
And for the plowshare and the plow
To him our praise shall be.
But while oppression lifts its head,
Or a tyrant would be lord,
Though we may thank him for the plow,
We'll not forget the sword!" — *Charles Mackay.*

An Ancient Sword Song

This is the first poetry in the Bible, written with rhythm instead of in prose. The Oriental people were very fond of music and dancing. Both are frequently mentioned throughout the Old Testament. The dancing was often folk-dancing accompanied by a chant.

And Lamech said unto his wives,
"Adah and Zillah, hear my voice;
Ye wives of Lamech, hearken unto my speech:
For I have slain a man to my wounding,
And a young man to my hurt.
If Cain shall be avenged sevenfold,
Truly Lamech
Seventy and sevenfold." —Genesis 4:23-24.

The Voyage of the Ark

The Building of the First Ship

AND God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, "I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." But Noah found grace in the eyes of the LORD.

These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons: Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with

lower, second, and third stories shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them."

Thus did Noah; according to all that God commanded him, so did he. —Genesis 6:5–22.

Noah Embarks with all the Animals

And the Lord said unto Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth."

And Noah did according unto all that the Lord commanded him. And Noah was six hundred years old when the flood of waters was upon the earth.

And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of everything that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. And it came to pass after seven days, that the waters of the flood were upon the earth. —Genesis 7:1-10.

The Flood Prevails for Forty Days

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in, male and female of all flesh, as God had commanded him: and the Lord shut him in.

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days. —Genesis 7:11-24.

The Voyage Ends on Mount Ararat

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

Noah Sends Out Two Messengers, a Raven and a Dove

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also

he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more. —Genesis 8:1-12.

The End of the Great Flood. Dry Ground and Sunshine

And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried.

And God spake unto Noah, saying, "Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth." And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

NOAH OFFERS A THANK-OFFERING

And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled a sweet savour; and the LORD said in his heart, "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

—Genesis 8:13–22.

GOD'S COVENANT WITH NOAH

And God blessed Noah and his sons, and said unto them, "Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein."

And God spake unto Noah, and to his sons with him, saying, "And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the

cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth."

THE RAINBOW IN THE SKY

And God said, "This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."

And God said unto Noah, "This is the token of the covenant, which I have established between me and all flesh that is upon the earth." —Genesis 9:1-17.

The Tower of Babel

AND the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, "Go to, let us make brick, and burn them thoroughly" And they had brick for stone, and slime had they for mortar.

And they said, "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." And the LORD came down to see the city and the tower, which the children of men builded.

And the LORD said, "Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech." So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth. —Genesis 11:1-9.

QUESTIONS

Who created the sky and the stars, the world and all it contains?
What was the order of creation?
What was created on each day or in each period of creation?
Who was the first man? the first woman?
Who were the first children?
Who committed the first crime?
Who was the first herdsman? the first maker of musical instruments? the first blacksmith?
Who was Naamah? Adah? Zillah?
Who built the first city?
Who built the first ship? What was it called?
How long did the flood last?
What birds were sent out from the ark?
Where did the ark land?
Who built a high tower?
What was the "mark of Cain"?

NOTES

Cubit:—from the Latin "cubitus," meaning elbow, an ancient measure of length, from eighteen to twenty-two inches, the length of the arm to the elbow.

Slime:—bitumen, asphalt, a substance used in ancient days in the East as mortar. It is still found in Asia Minor. It is used extensively for roads.

Milton's great poem, "Paradise Lost," tells the story of creation.

The dove with the olive branch is used as a symbol of peace.

There is a story of a toy Noah's Ark in "The Golden Age" by Kenneth Grahame.

An English traveler says that there are still boatmen on the Tigris river who wear hats shaped like those of Noah and his family in toy Noah's Arks.

"Babel" is still used to denote confusion, "A babel of sounds."

A Camel Rider

This camel and his rider stand on the edge of a little lake which is perhaps made by the overflow of the Nile at flood. In the distance are palm-trees and a little village.

Stories of the Patriarchs

SHEPHERDS occupied the high pasture-lands of Palestine before men began to build cities and towns or even to raise crops as farmers. We have most interesting stories of a group of these shepherds in the early days.

These men have been called "patriarchs," fathers. They gathered a family about them. They had several wives, for this was the custom in those far-off days, and many children. There were also slaves and herdsmen, making altogether a large company, living under the black tents, moving from place to place to find pasturage for the flocks of sheep and herds of cattle and camels. In "Ben Hur" there is an excellent picture of such a patriarchal encampment, the camp of Sheik Ilderim at the Orchard of Palms.

Nowhere in all the world perhaps has there been so little change as in the countries of the East. The Bedouin encampments of the desert are probably almost the exact counterparts of the encampments of Abraham and Isaac in the pasture-lands of Palestine so long ago.

In these stories we begin to see how truthful and severe is the Bible in its treatment of its heroes. The faults of these men, some of them very grave and serious faults, are revealed without any attempt to excuse them. These men sinned; they fell very far short of perfection. Yet their names,—Abraham, Isaac, Jacob, Joseph, rise like splendid mountain-peaks out of the mists of time. Greater than kings are these simple shepherds. This is because they lived close to God. If they sinned they repented and came back to God. They were more than conquerors in their mental strife. It is the vivid dramatic story of real men and women, not saints, but very human beings, struggling with the problems of life, which has always enthralled the world. It is the divine element, the close and familiar contact with God, which lifts these stories of Hebrew shepherds out of the commonplace and makes them worthy of universal interest and study.

Abraham and Isaac

Painted by Edwin John Prittie, expressly for The Book of Life

"And the angel of the Lord called unto him out of heaven, and said, 'Abraham, Abraham': and he said, 'Here am I.'

"And he said, 'Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.'" Genesis 22: 11, 12.

EDWIN JOHN PRITTIE
1 9 2 3

Stories of the Patriarchs

Abraham the Pioneer

Abraham was more than a simple shepherd; he was a prince. He was the first shepherd of the people, possessing a princely nature, winning victories of character, holding fast his faith in times of perplexity and sorrow.

How Abram Left His Father's House at the Call of God

NOW the Lord had said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarah, his wife, and Lot, his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, "Unto thy seed will I give this land"; and there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto

POOL IN HEBRON

Photograph by W. A. Pottenger expressly for The Book of Life

a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. And Abram journeyed, going on still toward the south. —Genesis 12:1–9.

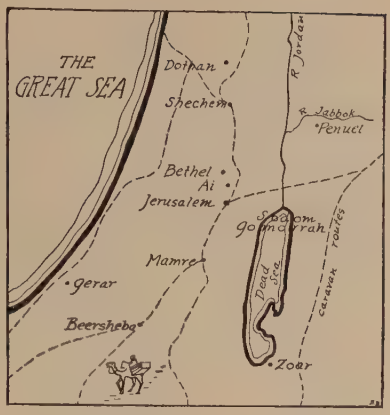
How Abram, Wandering Far and Wide, Went Down to Egypt

And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarah, his wife, "Behold now, I know that thou art a fair woman to look upon: therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, 'This is his wife': and they will kill me but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee."

SUMMIT OF MIZPAH

Photograph by Professor E. J. Goodspeed

THE modern Arabic name for this mountain, which is 2,935 feet high, is En-Nebi-Samwil. The village near the summit contains the traditional tomb of the prophet Samuel. It is identified with the ancient fortress of Mizpah, the ancient city of Benjamin; King Asa of Judah fortified it against Israel. This has from very early times been known as the birthplace, home, and burial place of the prophet Samuel. This hill is the military key to Jerusalem; and its occupation by the British troops during the Great War necessitated the surrender of the city.



MAP OF THE ANCIENT CARAVAN ROUTES

And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. And the LORD plagued Pharaoh and his house with great plagues because of Sarah, Abram's wife.

And Pharaoh called Abram, and said, "What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife? Why saidst thou, 'She is my sister'? So I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way." And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

—Genesis 12:10-20.

How Abram Divided the Land with Lot

And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. And Abram was very rich in cattle, in silver, and in gold. And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

And Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

And Abram said unto Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

HOW LOT CHOSE THE PLAIN AND LEFT TO ABRAHAM THE PASTURES ON THE HILLS

Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the LORD exceedingly.

And the LORD said unto Abram, after that Lot was separated from him, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed

RUINS OF ANCIENT HEBRON

Photograph by Professor Lewis Bayles Paton

These massive stones are sometimes called the "Castle of Abraham." It is the traditional site of Abraham's earliest home, the tent of the patriarch.

"On this spot, in the time of Josephus, a gigantic oak or terebinth was shown as coeval with the Creation, as being that under which the tent of the Patriarch was pitched. Images and pictures of Abraham's life hung from its branches. A fair used to be held beneath it, in which Christians, Jews, and Arabs assembled every summer, when each with their peculiar rites honored the sacred tree. Constantine destroyed the images, but left the tree; its trunk, standing in the midst of the church, was still visible in the 17th century; and its name ('the field of the terebinth') still lingers on the spot. Within the enclosure is a deep well, being in truth precisely what one would expect to find hard by the Patriarchal encampment."—*George Adam Smith.*

ON THE ROAD TO HEBRON

Photograph by W. A. Pottenger expressly for The Book of Life

This fine road in the foreground was built by the British Army of Occupation. Palestine is fast becoming a modern country under the protectorate of England.

forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD. —Genesis 13.

How the Kings Went Out to War

And it came to pass in the days of Amraphel, King of Shinar, Arioch, King of Ellasar, Chedorlaomer, King of Elam, and Tidal, King of Nations: that these made war with Bera, King of Sodom, and with Birsha, King of Gomorrah, Shinab, King of Admah, and Shemeber, King of Zeboiim, and the king of Bela, which is Zoar. All these were joined together in the vale of Siddim, which is the salt sea. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, and the Horites in their Mount Seir, unto El-paran, which is by the wilderness. And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar); and they joined battle with them in the vale of Siddim; with Chedorlaomer, the king of Elam, and with Tidal, King of Nations, and Amraphel, King of Shinar, and Arioch, King of Ellasar;—four kings with five. And the

vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

HOW ABRAM AND HIS THREE HUNDRED AND EIGHTEEN MEN RESCUED HIS NEPHEW

And there came one that had escaped, and told Abram, the Hebrew; for he dwelt in the plain of Mamre, the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

HOW ABRAM MADE A TREATY WITH MELCHIZEDEK, KING OF SALEM

And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchizedek, King of Salem, brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, "Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the

THE OAK OF ABRAHAM

Photograph by W. A. Pottenger expressly for The Book of Life

This fine old tree, which is called the oak of Abraham or Mamre, is in the garden of the Russian Hospice. It is known to be as old as the 16th century.

most high God, which hath delivered thine enemies into thy hand." And he gave him tithes of all.

And the king of Sodom said unto Abram, "Give me the persons, and take the goods to thyself."

And Abram said to the king of Sodom, "I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldest say, 'I have made Abram rich': save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion." —Genesis 14.

GOD MAKES AN EVERLASTING COVENANT WITH ABRAM

After these things the word of the LORD came unto Abram in a vision, saying, "Fear not, Abram: I am thy shield, and thy exceeding great reward."

And Abram said, "LORD God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?"

And Abram said, "Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir."

And, behold, the word of the LORD came unto him, saying, "This shall not be thine heir; but thine own son shall be thine heir."

And he brought him forth abroad, and said, "Look now toward heaven, and tell the stars, if thou be able to number them": and he said unto him, "So shall thy seed be." And he believed in the LORD; and he counted it to him for righteousness.

And he said unto him, "I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it."

And he said, "LORD God, whereby shall I know that I shall inherit it?"

And he said unto him, "Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon."

And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away.

ABRAM HEARS THE VOICE OF GOD IN A HORROR OF GREAT DARKNESS

And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

And he said unto Abram, "Know of a surety that thy seed shall be a stranger in a land that is not theirs,

and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."

And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the LORD made a covenant with Abram, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites. —Genesis 15.

ABRAM IS GIVEN A NEW NAME

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, "I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly."

And Abram fell on his face: and God talked with him, saying, "As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be

HERD OF CAMELS
Photograph by Professor E. J. Goodspeed
This great herd of camels is grazing on the hills of Northern Palestine.

a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

—Genesis 17:1–8.

Abraham Entertains Three Strangers in His Tent in the Heat of the Day

And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day: and he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, "My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under

the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant."

And they said, "So do, as thou hast said."

And Abraham hastened into the tent unto Sarah, and said, "Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth."

And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

THE PROMISE OF A SON TO ABRAHAM AND SARAH

And they said unto him, "Where is Sarah, thy wife?"

And he said, "Behold, in the tent."

And he said, "I will certainly return unto thee according to the time of life; and, lo, Sarah, thy wife, shall have a son." And Sarah heard it in the tent door, which was behind him.

Now Abraham and Sarah were old and well stricken in age. Therefore Sarah laughed within herself, saying, "After I am waxed old shall I have pleasure, my lord being old also?"

And the LORD said unto Abraham, "Wherefore did Sarah laugh, saying, 'Shall I of a surety bear a child, which am old?' Is anything too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son."

Then Sarah denied, saying, "I laughed not"; for she was afraid.

And he said, "Nay; but thou didst laugh."

And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. —Genesis 18:1-16.

Abraham Pleads for Sodom

And the Lord said, "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

And the Lord said, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." And the

ARAB ENCAMPMENT
Mount Gilboa in the background.

men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

And Abraham drew near, and said, "Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: shall not the Judge of all the earth do right?"

And the LORD said, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes."

And Abraham answered and said, "Behold now, I have taken upon me to speak unto the LORD, which am but dust and ashes: peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five?"

And he said, "If I find there forty and five, I will not destroy it."

And he spake unto him yet again, and said, "Peradventure there shall be forty found there."

And he said, "I will not do it for forty's sake."

And he said unto him, "Oh, let not the LORD be angry, and I will speak: peradventure there shall thirty be found there."

And he said, "I will not do it, if I find thirty there."

And he said, "Behold now, I have taken upon me to speak unto the LORD: peradventure there shall be twenty found there."

And he said, "I will not destroy it for twenty's sake."

And he said, "Oh, let not the LORD be angry, and I will speak yet but this once: peradventure ten shall be found there."

And he said, "I will not destroy it for ten's sake."

And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place. —Genesis 18:17-33.

LOT ENTERTAINS THE MESSENGERS OF THE LORD AT EVENING

And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot, seeing them, rose up to meet them; and he bowed himself with his face toward the ground; and he said, "Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways."

And they said, "Nay; but we will abide in the street all night."

And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: and they called unto Lot, and said unto him, "Where are the men which came in to thee this night? Bring them out unto us, that we may know them."

And Lot went out at the door unto them, and shut the door after him, and said, "I pray you, brethren, do not so wickedly. Unto these men do nothing; for therefore came they under the shadow of my roof."

And they said, "Stand back."

And they said again, "This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them."

And they pressed sore upon the man, even Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. —Genesis 19:1–11.

The Escape of Lot from the Doomed City in Which There Are not Ten Righteous Men

And the men said unto Lot, "Hast thou here any besides? Son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it."

And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, "Up, get you out of this place; for the Lord will destroy this city." But he seemed as one that mocked unto his sons-in-law.

FLOATING ON THE DEAD SEA

Photograph by Professor Lewis Bayles Paton

The quiet salt sea is so buoyant that it is not difficult to float on its surface.

And when the morning arose, then the angels hastened Lot, saying, "Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city."

And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the

HAGAR AND ISHMAEL

By Jean Charles Cazin (1841–1901)
In the Luxembourg Gallery, Paris, France

IN THIS picture Ishmael is shown as he tries to comfort his mother who has given up hope. A staff and empty water bottles are on the ground. The wild desert is about them. Hagar has given way to despair. Do you sympathize with them? How did God take care of them?

hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

And it came to pass, when they had brought them forth abroad, that he said, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

And Lot said unto them, "Oh, not so, my LORD: behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live."

And he said unto him, "See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do anything till thou be come thither." Therefore the name of the city was called Zoar. —Genesis 19:12–22.

How the Cities of Sodom and Gomorrah Were Destroyed and the Whole Plain Smoked Like a Furnace

The sun was risen upon the earth when Lot entered into Zoar.

Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

But his wife looked back from behind him, and she became a pillar of salt.

And Abraham gat up early in the morning to the place where he stood before the LORD. And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt. —Genesis 19:23–29.

THE PROMISED SON IS BORN TO ABRAHAM AND SARAH IN THEIR OLD AGE

And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. For Sarah bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham was an hundred years old, when his son Isaac was born unto him.

And Sarah said, "God hath made me to laugh, so that all that hear will laugh with me."

And she said, "Who would have said unto Abraham, that Sarah should have given children suck? For I have born him a son in his old age."

And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. —Genesis 21:1–8.

HOW HAGAR, THE EGYPTIAN BONDWOMAN, AND HER SON WERE CAST OUT OF THE TENT OF ABRAHAM

And Sarah saw the son of Hagar, the Egyptian, which she had borne unto Abraham, mocking. Wherefore she said unto Abraham, "Cast out this bondwoman

and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac." And the thing was very grievous in Abraham's sight because of his son.

And God said unto Abraham, "Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed."

And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, "Let me not see the death of the child." And she sat over against him, and lifted up her voice, and wept.

And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, "What aileth thee, Hagar? Fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation."

And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt. —Genesis 21:9–21.

How Abraham Made a Treaty of Peace with Abimelech and Phichol, the Chief Captain of the Host of the Philistines

And it came to pass at that time, that Abimelech and Phichol, the chief captain of his host, spake unto Abraham, saying, "God is with thee in all that thou doest: now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned."

And Abraham said, "I will swear."

And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away. And Abimelech said, "I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to-day."

And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. And Abraham set seven ewe lambs of the flock by themselves. And Abimelech said unto Abraham, "What mean these seven ewe lambs which thou hast set by themselves?"

And he said, "For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well."

Wherefore he called that place Beer-sheba; because there they sware both of them. Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol, the chief captain of his host, and they returned into the land of the Philistines.

And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting

God. And Abraham sojourned in the Philistines' land many days. —Genesis 21:22–34.

How Abraham Was Ready to Offer His Son Isaac as a Sacrifice but God Prevented Him

And it came to pass after these things, that God did tempt Abraham, and said unto him, "Abraham."

And he said, "Behold, here I am."

And he said, "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac, his son, and clave the wood for the

THE MOSQUE OVER MACHPELAH

Photograph by Professor Lewis Bayles Paton

This is one of the most sacred places of the Moslem world. It has been jealously guarded for centuries.

"And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city."—*Genesis 23:17–18.*

burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off.

And Abraham said unto his young men, "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you."

And Abraham took the wood of the burnt offering, and laid it upon Isaac, his son; and he took the fire in his hand, and a knife; and they went both of them together.

And Isaac spake unto Abraham, his father, and said, "My father."

And he said, "Here am I, my son."

And he said, "Behold the fire and the wood: but where is the lamb for a burnt offering?"

And Abraham said, "My son, God will provide himself a lamb for a burnt offering": so they went both of them together.

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac, his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of the LORD called unto him out of heaven, and said, "Abraham, Abraham."

And he said, "Here am I."

And he said, "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and

offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, "In the mount of the LORD it shall be seen."

And the angel of the LORD called unto Abraham out of heaven the second time, and said, "By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba. —Genesis 22:1–19.

THE DEATH AND BURIAL OF SARAH

And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, "I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight."

And the children of Heth answered Abraham, saying unto him, "Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchers bury thy dead; none of us shall withhold from thee his sepulcher, but that thou mayest bury thy dead."

ENTRANCE TO THE CAVE OF MACHPELAH

Photograph by Professor Lewis Bayles Paton

Hebron is one of the four sacred places of Islam, the others being Mecca, Medina, and Jerusalem. For six hundred years no Christian was allowed to enter the sacred precincts. Even in recent years very few have seen this sacred place.

"And after this, Abraham buried Sarah, his wife, in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan."
—*Genesis 23:19.*

THE CAVE OF MACHPELAH

Photograph by W. A. Pottenger expressly for The Book of Life

This is the entrance to the sacred enclosure.

In this enclosure held sacred for long generations were laid the bodies of Abraham, Sarah, Isaac, Rebekah, Jacob, and Leah.

And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. And he communed with them, saying, "If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron, the son of Zohar, that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a burying-place amongst you."

And Ephron dwelt among the children of Heth: and Ephron, the Hittite, answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, "Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead."

And Abraham bowed down himself before the people of the land. And he spake unto Ephron in the audience of the people of the land, saying, "But if thou wilt give it, I pray thee, hear me. I will give thee money for the field; take it of me, and I will bury my dead there."

And Ephron answered Abraham, saying unto him, "My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? Bury therefore thy dead."

And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made

sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. And after this, Abraham buried Sarah, his wife, in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan. And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying-place by the sons of Heth. —Genesis 23.

A Parable of Abraham

Benjamin Franklin, the great American statesman, writer, printer, and student of science, wrote two parables or stories in the style of the Bible. The style was so closely imitated that those of Franklin's friends who were not very familiar with the Bible were often deceived, and supposed these stories were from the Bible.

And it came to pass after these things, that Abraham sat in the door of his tent, about the going down of the sun.

And behold a man, bowed with age, came from the way of the wilderness, leaning on a staff.

And Abraham arose and met him, and said unto him, "Turn in, I pray thee, and wash thy feet, and tarry all night, and thou shalt arise early on the morrow, and go on thy way."

But the man said, "Nay, for I will abide under this tree."

And Abraham pressed him greatly; so he turned, and they went into the tent, and Abraham baked unleavened bread, and they did eat.

And when Abraham saw that the man blessed not God, he said unto him, "Wherefore dost thou not worship the most high God, Creator of heaven and earth?"

And the man answered and said, "I do not worship the God thou speakest of, neither do I call upon

his name; for I have made to myself a god, which abideth alway in mine house and provideth me with all things."

And Abraham's zeal was kindled against the man, and he arose and fell upon him, and drove him forth with blows into the wilderness.

And at midnight God called unto Abraham, saying, "Abraham, where is the stranger?"

And Abraham answered and said, "Lord, he would not worship thee, neither would he call upon thy name; therefore have I driven him out from before my face into the wilderness."

And God said, "Have I borne with him these hundred ninety and eight years, and nourished him and clothed him, notwithstanding his rebellion against me; and couldst not thou, that art thyself a sinner, bear with him one night?"

And Abraham arose, and went forth into the wilderness, and sought diligently for the man, and found him, and returned with him to the tent; and when he had entreated him kindly he sent him away on the morrow with gifts.

And God spake again unto Abraham, saying, "For this thy sin shall thy seed be afflicted four hundred years in a strange land.

"But for thy repentance will I deliver them; and they shall come forth with power, and with gladness of heart, and with much substance."

—Benjamin Franklin, "A Parable against Persecution."

Isaac the Man of Peace

Isaac was a man of peace. He resisted not evil. When the Philistines demanded the well he had dug, he quietly left it and dug another, until the enemy tired of pursuing a man who would not fight but who persisted in his undertaking with unwearied patience. At last God "gave him room" and he settled down to the peaceful routine and abundant returns of the simple life.

The prosperity of the nation depends upon the quiet Isaacs who attend to their business. They are not distinguished, but without them we should get no cloth woven, no bread made, no coal mined. The essential thing is that life, however humble, shall be rightly lived. It may be great as Isaac's was, in its spiritual aspirations, in its direct contact with God; or it may be mean and ignoble.

The love story of Isaac and Rebekah is one of the sweetest in literature. Rebekah was a girl of spirit, the right wife for the retiring, unambitious, unassertive man she was to wed. She possessed imagination, energy, ability, of a high order. At the same time she possessed some qualities which were not so attractive. She was very partial to her son Jacob, and the trick which she played upon Isaac in his old age to secure favor for Jacob above Esau was of a questionable nature.

How Abraham Sent His Eldest Servant to Seek a Wife for Isaac in the Old Home Land

AND Abraham was old, and well stricken in age: and the Lord had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, "Put, I pray thee, thy hand under my thigh: and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto

my country, and to my kindred, and take a wife unto my son Isaac."

And the servant said unto him, "Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?"

And Abraham said unto him, "Beware thou that thou bring not my son thither again.

"The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, 'Unto thy seed will I give this land'; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again."

And the servant put his hand under the thigh of Abraham, his master, and sware to him concerning that matter.

HOW THE OLD SERVANT, WITH TEN CAMELS, CAME TO THE CITY OF NAHOR

And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.

And he said, "O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: and let

A CARAVAN OF CAMELS

Photograph by Professor E. J. Goodspeed

This caravan has come down from the hills and is now on its way to the coast over the great plain of Esdraelon.

it come to pass, that the damsel to whom I shall say, 'Let down thy pitcher, I pray thee, that I may drink'; and she shall say, 'Drink, and I will give thy camels drink also': let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master."

REBEKAH, THE FAIR DAUGHTER OF BETHUEL

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin, and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, "Let me, I pray thee, drink a little water of thy pitcher."

And she said, "Drink, my lord": and she hasted, and let down her pitcher upon her hand, and gave him drink.

And when she had done giving him drink, she said, "I will draw water for thy camels also, until they have done drinking."

ARAB HERDSMEN

Photograph by Professor Lewis Bayles Paton

In the center of the picture just behind the figures of the herdsmen is a well with a stone curb, where the camels and goats and horses are drinking. So Abraham and the patriarchs brought the herds to the pasture wells to drink.

And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. And the man, wondering at her, held his peace, to wit whether the LORD had made his journey prosperous or not.

And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels' weight of gold; and said, "Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?"

And she said unto him, "I am the daughter of Bethuel, the son of Milcah, which she bare unto Nahor." She said moreover unto him, "We have both straw and provender enough, and room to lodge in."

And the man bowed down his head, and worshiped the LORD.

And he said, "Blessed be the LORD God of my master Abraham, who hath not left destitute my

master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren."

HOW REBEKAH RAN AND TOLD THE FAMILY

And the damsel ran, and told them of her mother's house these things.

And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well. And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah, his sister, saying, "Thus spake the man unto me"; that he came unto the man; and, behold, he stood by the camels at the well.

And he said, "Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels."

And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. And there was set meat before him to eat: but he said, "I will not eat, until I have told mine errand."

And he said, "Speak on."

And he said, "I am Abraham's servant. And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. And Sarah, my master's wife, bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, 'Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: but thou shalt go unto my father's house, and to my kindred, and take a wife

unto my son.' And I said unto my master, 'Peradventure the woman will not follow me.'

"And he said unto me, 'The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath.'

"And I came this day unto the well, and said, 'O LORD God of my master Abraham, if now thou do prosper my way which I go: behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, 'Give me, I pray thee, a little water of thy pitcher to drink'; and she say to me, 'Both drink thou, and I will also draw for thy camels': let the same be the woman whom the LORD hath appointed out for my master's son.'

"And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, 'Let me drink, I pray thee.'

"And she made haste, and let down her pitcher from her shoulder, and said, 'Drink, and I will give thy camels drink also': so I drank, and she made the camels drink also.

"And I asked her, and said, 'Whose daughter art thou?'

"And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bare unto him': and I put the earring upon her face, and the bracelets upon her hands.

"And I bowed down my head, and worshiped the LORD, and blessed the LORD God of my master Abra-

ham, which had led me in the right way to take my master's brother's daughter unto his son. And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left."

REBEKAH IS READY TO GO BACK WITH THE OLD SERVANT TO BE THE WIFE OF ISAAC

Then Laban and Bethuel answered and said, "The thing proceedeth from the LORD: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken."

And it came to pass, that, when Abraham's servant heard their words, he worshiped the LORD, bowing himself to the earth.

And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, "Send me away unto my master."

And her brother and her mother said, "Let the damsel abide with us a few days, at the least ten; after that she shall go."

And he said unto them, "Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master."

And they said, "We will call the damsel, and enquire at her mouth."

And they called Rebekah, and said unto her, "Wilt thou go with this man?"

And she said, "I will go."

WELL AT BEER-SHEBA

Photograph by Professor Lewis Bayles Paton

The old town of Beer-sheba was the southernmost town belonging to the Israelites. Because of this, the proverbial phrase "from Dan to Beer-sheba" arose. Beer-sheba in Biblical days was noted for its wells. There are seven still in use. One of these is shown in the picture with the primitive machinery which is used to draw the water—a great wooden wheel which is turned by some beast, probably a donkey or an ass.

And they sent away Rebekah, their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, "Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them."

ISAAC SEES THE CAMELS COMING AT EVENTIDE

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For

she had said unto the servant, "What man is this that walketh in the field to meet us?"

And the servant had said, "It is my master": therefore she took a veil, and covered herself. And the servant told Isaac all things that he had done.

And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death. — Genesis 24.

Isaac Grows Rich in Flocks and Herds. He Refuses to Quarrel with His Neighbors

Then Isaac sowed in that land, and received in the same year an hundredfold: and the Lord blessed him. And the man waxed great, and went forward, and grew until he became very great: for he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him. For all the wells which his father's servants had digged in the days of Abraham, his father, the Philistines had stopped them, and filled them with earth. And Abimelech said unto Isaac, "Go from us; for thou art much mightier than we."

And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. And Isaac digged again the wells of water, which they had digged in the days of Abraham, his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. And Isaac's servants digged in the valley, and found there a well of springing water. And the herdmen of Gerar did strive with Isaac's herdmen, saying, "The water is ours": and he called the name of the well Esek; because they strove with

MOSAIC IN THE PALATINE CHAPEL OF THE ROYAL PALACE AT PALERMO, SICILY, ITALY

Photograph by Alinari Brothers, Florence, Italy

This picture illustrates the glass mosaics in the Palatine Chapel of the royal palace at Palermo built in 1132 by King Roger II. These wonderful mosaics still glow with the beauty of color which they possessed from the beginning. They mark the transition between the earliest art and the work of the 15th century. In this picture is shown the blessing of Jacob. The old man Isaac is feeling of the fur on the neck and the hands of Jacob, while Rebekah stands near with a bowl of savory meat. On the right, Esau is hunting. Two birds have fallen out of the tree, and he is aiming at two more. Notice how the unknown artist, working a thousand years ago with bits of colored glass, has managed to put the look of a blind man into Isaac's eyes and face. These mosaics date from about 1400 A.D.

It must be remembered that these pictures in mosaic were made to teach the Bible to the people who could not read, who were simple and child-like in nature, who loved the pictures and learned the Bible stories from them. They seem old and dull, perhaps, but they are still bright with the original colors.

him. And they digged another well, and strove for that also: and he called the name of it Sitnah. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, "For now the LORD hath made room for us, and we shall be fruitful in the land."

And he went up from thence to Beer-sheba. And the LORD appeared unto him the same night, and said, "I am the God of Abraham, thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake."

MOSAIC IN THE PALATINE CHAPEL OF THE ROYAL PALACE, PALERMO, SICILY, ITALY

Photograph by Alinari Brothers, Florence, Italy

This is an example of the early Christian art in which the story of the Bible was shown upon the walls of churches for the benefit of the people of the day who could not read. The work is in mosaic; millions of pieces of glass glowing with vivid colors were used. This picture seems rude to us, but it told the story with vigor and power. In this picture is represented Jacob's Dream. He has gone to sleep, his head upon a stone; one angel is going up to heaven, one is coming down. Jacob has hung his water bottle on a branch. On the right he is pouring oil on a stone as a sacrifice of consecration.

And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

Then Abimelech went to him from Gerar, and Ahuzzath, one of his friends, and Phichol, the chief captain of his army.

And Isaac said unto them, "Wherefore come ye to me, seeing ye hate me, and have sent me away from you?"

And they said, "We saw certainly that the LORD was with thee: and we said, 'Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; that thou wilt do us no hurt, as we have not touched thee, and as we have done

unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD.'"

And he made them a feast, and they did eat and drink. And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace. And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, "We have found water." And he called it Shebah: therefore the name of the city is Beer-sheba unto this day. — Genesis 26:12–33.

Jacob the Supplanter

The Man Whose Name Was Changed to "Israel"—"He Who Prevails"

Jacob is one of the most interesting characters in the Bible. His faults are shown with a merciless severity. He is cold-blooded, selfish, scheming, crafty, deceitful; yet he struggles on and wins the victory. He left home in deadly fear of the brother whose blessing he had gotten by deceit. Still God did not desert him, and as he lay down at night on a cold barren ridge of Palestine, a stone for his pillow, no doubt he prayed earnestly before he slept. In the night he dreamed. He saw a ladder reaching to heaven with angels ascending and descending. He now realized more fully the presence of God upon the earth and in his life, the true beginning of his manhood. In the morning he set up a stone of remembrance and called it Beth-el, the house of God.

He had many a bitter struggle after this, but he "prevailed," and his name was changed from the "Supplanter" to "Israel," "the one who prevails." In the story of the wrestling with the angel, the strength of the Patriarch's character is revealed. We realize the natural deficiency in the hard struggle with adverse circumstances, the overcoming of self and perverse fate, the final splendid victory of character.

The Two Brothers

Twin Sons Were Born to Isaac and Rebekah

AND the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

How Esau, the Hunter, Sold His Birthright

And Jacob sod pottage: and Esau came from the field, and he was faint.

Esau: "Feed me, I pray thee, with that same red pottage; for I am faint:" therefore was his name called Edom.

Jacob: "Sell me this day thy birthright."

Esau: "Behold, I am at the point to die: and what profit shall this birthright do to me?"

Jacob: "Swear to me this day"; and he sware unto him: and he sold his birthright unto Jacob.

Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

—Genesis 25:27-34.

The Story of a Dishonest Deed that Brought Disastrous Results

And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau, his eldest son.

Isaac: "My son."

Esau: "Behold, here am I."

Isaac: "Behold now, I am old, I know not the day of my death: now therefore take, I pray thee,

thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die."

And Rebekah heard when Isaac spake to Esau, his son. And Esau went to the field to hunt for venison, and to bring it.

REBEKAH AND JACOB PLAN TO DECEIVE ISAAC

Rebekah: "Behold, I heard thy father speak unto Esau, thy brother, saying, 'Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.' Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death."

Jacob: "Behold, Esau, my brother, is a hairy man, and I am a smooth man: my father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing."

Rebekah: "Upon me be thy curse, my son: only obey my voice, and go fetch me them."

And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. And Rebekah took goodly raiment of her eldest son, Esau, which were with her in the house, and put them upon Jacob, her younger son: and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: and she gave the savoury meat and the bread which she had prepared into the hand of her son Jacob.

JACOB TELLS A LIE AND GETS HIS FATHER'S BLESSING

And he came unto his father.

Jacob: "My father."

Isaac: "Here am I; who art thou, my son?"

Jacob: "I am Esau, thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me."

Isaac: "How is it that thou hast found it so quickly, my son?"

Jacob: "Because the LORD thy God brought it to me."

Isaac: "Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not."

And Jacob went near unto Isaac, his father; and he felt him.

Isaac: "The voice is Jacob's voice, but the hands are the hands of Esau."

And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

Isaac: "Art thou my very son Esau?"

Jacob: "I am."

Isaac: "Bring it near to me, and I will eat of my son's venison, that my soul may bless thee." And he brought it near to him, and he did eat: and he brought him wine, and he drank.

Isaac: "Come near now, and kiss me, my son."

And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, "See, the smell of my son is as the smell of a field which the LORD hath blessed: therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and

nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee; cursed be every one that curseth thee, and blessed be he that blesseth thee."

ESAU RETURNS FROM THE HUNT TOO LATE

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac, his father, that Esau, his brother, came in from his hunting. And he also had made savoury meat, and brought it unto his father.

Esau: "Let my father arise, and eat of his son's venison, that thy soul may bless me."

Isaac: "Who art thou?"

Esau: "I am thy son, thy firstborn, Esau."

Isaac trembled very exceedingly.

Isaac: "Who? Where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? Yea, and he shall be blessed."

And when Esau heard the words of his father, he cried with a great and exceeding bitter cry.

Esau: "Bless me, even me also, O my father."

Isaac: "Thy brother came with subtilty, and hath taken away thy blessing."

Esau: "Is not he rightly named Jacob? For he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. "Hast thou not reserved a blessing for me?"

Isaac unto Esau: "Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?"

Esau: "Hast thou but one blessing, my father? Bless me, even me also, O my father." And Esau lifted up his voice, and wept.

ISAAC BLESSES ESAU

Isaac: "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, "The days of mourning for my father are at hand; then will I slay my brother Jacob."

— Genesis 27:1–41.

The Story of an Exile from Home

And these words of Esau, her elder son, were told to Rebekah: and she sent and called Jacob, her younger son.

Rebekah: "Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice; and arise, flee thou to Laban, my brother, to Haran; and tarry with him a few days, until thy brother's fury turn away, until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?"

Rebekah to Isaac: "I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?"

BETHEL

Photograph by Professor Henry Thatcher Fowler

This picture shows the rocky pasture lands where Jacob lay down to sleep, in which he had the vision of the angels and which he named Bethel.

JACOB GOES TO HIS UNCLE LABAN'S TO SEEK A WIFE

And Isaac called Jacob, and blessed him, and charged him.

Isaac: "Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel, thy mother's father; and take thee a wife from thence of the daughters of Laban, thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham."

And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel, the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from

thence; and that as he blessed him he gave him a charge, saying, "Thou shalt not take a wife of the daughters of Canaan"; and that Jacob obeyed his father and his mother, and was gone to Padan-aram; and Esau seeing that the daughters of Canaan pleased not Isaac, his father; then went Esau unto Ishmael, and took unto the wives which he had Mahalath, the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife. —Genesis 27:42–46; 28:1–9.

THE LADDER WHICH REACHED TO HEAVEN

And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the LORD stood above it.

The LORD: "I am the LORD God of Abraham, thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

And Jacob awaked out of his sleep, and he said, "Surely the LORD is in this place; and I knew it not."

And he was afraid, and said, "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven."

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of that city was called Luz at the first.

And Jacob vowed a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the LORD be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." —Genesis 28:10–22.

JACOB MEETS THE SHEPHERDS OF LABAN

Then Jacob went on his journey, and came into the land of the people of the East. And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

Jacob (to the shepherds): "My brethren, whence be ye?"

Shepherds: "Of Haran are we."

Jacob: "Know ye Laban, the son of Nahor?"

Shepherds: "We know him."

Jacob: "Is he well?"

Shepherds: "He is well: and, behold, Rachel, his daughter, cometh with the sheep."

Jacob: "Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them."

Shepherds: "We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep."

JACOB HELPS RACHEL WATER HER FATHER'S SHEEP

And while he yet spake with them, Rachel came with her father's sheep: for she kept them. And it came to pass, when Jacob saw Rachel, the daughter of Laban, his mother's brother, and the sheep of Laban, his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban, his mother's brother. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father. And it came to pass, when Laban heard the tidings of Jacob, his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

Laban: "Surely thou art my bone and my flesh." And he abode with him the space of a month.

Laban: "Because thou art my brother, shouldest thou therefore serve me for naught? Tell me, what shall thy wages be?" And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender-eyed; but Rachel was beautiful and well favoured. —Genesis 29: 1–17.

HOW JACOB LOVED RACHEL AND SERVED SEVEN YEARS FOR HER

And Jacob loved Rachel.

Jacob: "I will serve thee seven years for Rachel, thy younger daughter."

Laban: "It is better that I give her to thee, than that I should give her to another man: abide with me."

And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

Jacob to Laban: "Give me my wife, for my days are fulfilled." And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah, his daughter, and brought her to him; and he went in unto her. And Laban gave unto his daughter Leah, Zilpah, his maid, for an handmaid. And it came to pass, that in the morning, behold, it was Leah.

Jacob to Laban: "What is this thou hast done unto me? Did not I serve with thee for Rachel? Wherefore then hast thou beguiled me?"

Laban: "It must not be so done in our country, to give the younger before the firstborn. Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years."

And Jacob did so, and fulfilled her week: and he gave him Rachel, his daughter, to wife also. And Laban gave to Rachel, his daughter, Bilhah, his handmaid, to be her maid. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

And when Rachel saw that she bare Jacob no children, Rachel envied her sister.

Rachel to Jacob: "Give me children, or else I die."

And Jacob's anger was kindled against Rachel.

Jacob: "Am I in God's stead, who hath withheld from thee children?"

And she said, "Behold my maid Bilhah."

And she gave him Bilhah, her handmaid, to wife. And Bilhah bare Jacob a son.

Rachel: "God hath judged me, and hath also heard my voice, and hath given me a son": therefore called she his name Dan. And Bilhah, Rachel's maid, bare Jacob a second son.

Rachel: "With great wrestlings have I wrestled with my sister, and I have prevailed": and she called his name Naphtali.

Then Leah took Zilpah, her maid, and gave her Jacob to wife. And Zilpah, Leah's maid, bare Jacob a son.

Leah: "A troop cometh": and she called his name Gad. And Zilpah, Leah's maid, bare Jacob a second son.

Leah: "Happy am I, for the daughters will call me blessed": and she called his name, Asher. And God hearkened unto Leah, and she bare Jacob the fifth son.

Leah, "God hath given me my hire, because I have given my maiden to my husband": and she called his name Issachar. And Leah bare Jacob the sixth son.

Leah: "God hath endued me with a good dowry; now will my husband dwell with me, because I have borne him six sons": and she called his name Zebulun. And afterwards she bare a daughter, and called her name Dinah.

THE BIRTH OF JOSEPH

And God remembered Rachel, and God hearkened to her, and she bare a son.

Rachel: "God hath taken away my reproach. And she called his name Joseph, and said, "The LORD shall add to me another son." —Genesis 29:18–30; 30:1–13, 17–24.

JACOB ASKS FOR A SETTLEMENT THAT HE MAY RETURN HOME

Jacob to Laban: "Send me away, that I may go unto mine own place, and to my country. Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee."

Laban: "I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the LORD hath blessed me for thy sake. Appoint me thy wages, and I will give it.

A PATRIARCH OF PALESTINE

Photograph by Professor Lewis Bayles Paton

This picture of the cheerful old gentleman shows the costume of the present day in Palestine. The little girl is perhaps his grandchild.

Jacob: "Thou knowest how I have served thee, and how thy cattle was with me. For it was little which thou hadst before I came, and it is now increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also?"

Laban: "What shall I give thee?"

Jacob: "Thou shalt not give me anything: if thou wilt do this thing for me, I will again feed and keep thy flock. I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown

cattle among the sheep and the spotted and speckled among the goats: and of such shall be my hire. So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me."

Laban: "Behold, I would it might be according to thy word." And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons. And he set three days' journey betwixt himself and Jacob, and Jacob fed the rest of Laban's flock. —Genesis 30:25–36.

HOW JACOB INCREASED IN WEALTH

And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

HOW JACOB QUARRELED WITH LABAN

And he heard the words of Laban's sons, saying, "Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory."

And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before. And the LORD said unto Jacob, "Return unto the land of thy fathers, and to thy kindred; and I will be with thee."

And Jacob sent and called Rachel and Leah to the field unto his flock.

Jacob to Rachel and Leah: "I see your father's countenance, that it is not toward me as before; but

the God of my father hath been with me. And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me." —Genesis 30:43; 31:1–7.

JACOB TAKES HIS WIVES, HIS FLOCKS, AND HIS HERDS, AND STEALS AWAY FROM LABAN

Rachel and Leah: "Is there yet any portion or inheritance for us in our father's house? Are we not counted of him strangers? For he hath sold us, and hath quite devoured also our money. For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do."

Then Jacob rose up, and set his sons and his wives upon camels; and he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac, his father, in the land of Canaan. And Laban went to shear his sheep: and Rachel had stolen the images that were her father's. And Jacob stole away unawares to Laban, the Syrian, in that he told him not that he fled. So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the Mount Gilead. And it was told Laban on the third day that Jacob was fled. And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the Mount Gilead. And God came to Laban, the Syrian, in a dream by night.

The LORD: "Take heed that thou speak not to Jacob either good or bad."

LABAN FOLLOWS JACOB AND OVERTAKES HIM IN THE MOUNTAINS

Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

Laban to Jacob: "What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword? Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp and hast not suffered me to kiss my sons and my daughters? Thou hast now done foolishly in so doing. It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, 'Take thou heed that thou speak not to Jacob either good or bad.' And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods?"

Jacob: "Because I was afraid: for I said, 'Peradventure thou wouldest take by force thy daughters from me.' With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee." For Jacob knew not that Rachel had stolen them. And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent. Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not.

Rachel to Laban: "Let it not displease my lord

that I cannot rise up before thee." And he searched, but found not the images.

And Jacob was wroth, and chode with Laban.

Jacob: "What is my trespass? What is my sin, that thou hast so hotly pursued after me? Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? Set it here before my brethren and thy brethren, that they may judge betwixt us both. This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight."

Laban: "These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have borne?"

JACOB AND LABAN MAKE A COVENANT

Laban: "Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee." And Jacob took a stone, and set it up for a pillar.

Jacob to his brethren: "Gather stones"; and they took stones, and made an heap: and they did eat there upon the heap. And Laban called it Jegar-saha-dutha: but Jacob called it Galeed.

Laban: "This heap is a witness between me and thee this day." Therefore was the name of it called Galeed and Mizpah, for he said, "The LORD watch between me and thee, when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee. Behold this heap, and behold this pillar, which I have cast betwixt me and thee; this heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us."

And Jacob sware by the fear of his father Isaac. Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place. —Genesis 31:14–55.

JACOB REMEMBERS THE HATRED OF ESAU AND FEARS HIM

And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, "This is God's host:" and he called the name of that place Mahanaim.

And Jacob sent messengers before him to Esau, his brother, unto the land of Seir, the country of Edom.

Jacob to the messengers: "Thus shall ye speak unto my lord Esau: 'Thy servant Jacob saith thus, "I have sojourned with Laban, and stayed there until now: and I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight."'"

Messengers to Jacob: "We came to thy brother Esau; also he cometh to meet thee, and four hundred men with him."

Then Jacob was greatly afraid and distressed: and he divided the people that were with him, and the flocks, and herds, and the camels, into two bands.

Jacob: "If Esau come to the one company, and smite it, then the other company which is left shall escape."

"O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, 'Return unto thy country, and to thy kindred, and I will deal well with thee': I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, 'I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.'"

And he lodged there that same night; and took of that which came to his hand a present for Esau, his brother; two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. And he delivered them into the hand of his servants, every drove by themselves.

Jacob (to his servants): "Pass over before me, and put a space betwixt drove and drove."

And he commanded the foremost, saying, "When Esau, my brother, meeteth thee, and asketh thee, saying, 'Whose art thou and whither goest thou and whose are these before thee?' then thou shalt say, 'They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us.'"

And so commanded he the second, and the third, and all that followed the droves, saying, "On this manner shall ye speak unto Esau when ye find him. And say ye moreover, 'Behold, thy servant Jacob is behind us.'"

For he said, "I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me."

So went the present over before him: and himself lodged that night in the company. And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had. —Genesis 32:1–23.

HOW JACOB WRESTLED UNTIL THE BREAK OF DAY

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

The Lord: "Let me go, for the day breaketh."

Jacob: "I will not let thee go, except thou bless me."

The Lord: "What is thy name?"

Jacob: "Jacob."

The LORD: "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

Jacob: "Tell me, I pray thee, thy name.

The LORD: "Wherefore is it that thou dost ask after my name?" And he blessed him there.

Jacob called the name of the place Peniel. For I have seen God face to face, and my life is preserved." And as he passed over Penuel the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank. —Genesis 32:24–32.

THE EXILE'S RETURN. THE GENEROUS FORGIVENESS OF ESAU

And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw the women and the children.

Esau: "Who are those with thee?"

Jacob: "The children which God hath graciously given thy servant."

Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

Esau: "What meanest thou by all this drove which I met?

Jacob: "These are to find grace in the sight of my lord."

Esau: "I have enough, my brother; keep that thou hast unto thyself."

Jacob: "Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough." And he urged him, and he took it.

And he said, "Let us take our journey, and let us go, and I will go before thee."

And he said unto him, "My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir."

Esau: "Let me now leave with thee some of the folk that are with me."

And he said, "What needeth it? Let me find grace in the sight of my lord."

So Esau returned that day on his way unto Seir. And Jacob journeyed to Succoth, and built him an

house, and made booths for his cattle: therefore the name of the place is called Succoth.

And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel.

— Genesis 33.

Jacob's dream is the basis of one of our beautiful hymns, a favorite with the late President Harding:

NEARER, MY GOD, TO THEE

Though like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone;
Yet in my dreams I'd be
Nearer, my God, to Thee,
Nearer to Thee.

There let the way appear
Steps unto heaven;
All that Thou sendest me,
In mercy given;
Angels to beckon me
Nearer, my God, to Thee,
Nearer to Thee.

Then with my waking thoughts
Bright with Thy praise,
Out of my stony griefs
Bethel I'll raise;
So by my woes to be
Nearer, my God, to Thee,
Nearer to Thee.

— *Sarah Flower Adams.*

PALESTINE AND ITS NEIGHBORS
Haran
Nineveh
MESOPOTAMIA
ASSYRIA
Euphrates River
Tigris River
THE GREAT SEA
(Mediterranean)
Tyre
Damascus
Babylon
Jerusalem
EGYPT
The ARABIAN DESERT
Nile River
E.S.

Joseph the Dreamer

From the standpoint of literature, the story of Joseph is one of the best short stories ever written. It interests both young and old and holds the interest to the end. For the first time, the narrow stream of individual history is to broaden into wider channels of definite contact with the outside world. The scene of the story quickly shifts from Palestine to Egypt, from a pastoral country to an empire already ancient and mighty. There is an enduring charm about Egypt, a fascination which never fails. Even in our modern life a new discovery of its buried treasures thrills the world and takes the first place of interest in the newspapers.

With Joseph a new epoch begins; out of his exile in the land of the Pharaohs the most far-reaching consequences flow. This change is not the result of a voluntary plan but of a providential leading. Joseph does not go to Egypt as an ambassador but as an unwilling captive. The vindictive hatred of jealous brothers, a passing caravan of traders, an untrained lad torn from his father's arms,— these are the unpromising materials with which God has to work.

The story of the famine in its national aspect is shifted and made subordinate to the story of the Hebrew family, the writer's chief concern. Jacob sends the older sons down to Egypt to buy food, for the famine has reached Palestine. The narrative goes on with a matchless charm which makes it a classic for all time. What an opportunity for a bloody revenge! But now is revealed the tender side of a great nature. Joseph can oppress the Egyptians with a good conscience — that is his business — but he will not avenge himself on his own kindred. He does test them, searching their hearts to see if there is any goodness in them, and then, when the younger brother comes, he breaks down into a loving revelation of entire forgiveness and a generous sharing of his good fortune.

We admire his genius, his patience, his faith, his brilliant administrative abilities, but more attractive than all else is the warm heart of the man which beats beneath the royal robes, and his Christ-like spirit of forgiveness.

The coming of the family of Jacob to Egypt involved the most

momentous consequences. Could Joseph have seen his people groaning in years to come under the yoke of bitter bondage, he would hardly have sent that warm-hearted invitation to the whole family of Jacob. Foresight is good up to a certain point; beyond that it is necessary to trust to God and go on.. We are in the hands of God. We may guide our ship by his stars but we must also trust ourselves to the winds and tides of his mysterious sea.

Under the providence of God, the evil of the slavery which came to the Hebrews was turned to good. On the anvil of affliction, the nomadic family was welded at last into a people, not yet a nation because not yet organized, but a people acquiring an experience which fitted them for a national existence and prepared them for the leadership of the religious experience of the world.

Persons of the Story

Joseph.
Israel (Jacob).
The Sons of Jacob, especially Benjamin.
Reuben and Judah, brothers of Joseph.
Pharaoh, King of Egypt.
Potiphar, officer of Pharaoh.
Potiphar's wife.
Chief Butler.
Chief Baker.
Steward and other servants of Joseph.
Egyptian people.
Canaanites.
Man of Shechem.
The Lord.

Places of the Story

Jacob's tent in Palestine.
Dothan.
Egypt.
Canaan.

The Shepherd Boy Who Became a Slave in the Court of Pharaoh

JOSEPH, THE UNPOPULAR FAVORITE SON

AND Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

THE COAT OF MANY COLORS

Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

Joseph: "Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf."

The Brethren: "Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us?" And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told it his brethren.

Joseph: "Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me."

IN THE LAND OF DOTHAN

Photograph by W. A. Pottenger expressly for The Book of Life

This is the country in which Joseph found his brothers when his father sent him to seek them. The man of Shechem told the boy that his brothers had gone on to the land of Dothan.

And he told it to his father, and to his brethren: and his father rebuked him.

Israel: "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" And his brethren envied him; but his father observed the saying.

THE BROTHERS CONSPIRE AGAINST THE DREAMER

And his brethren went to feed their father's flock in Shechem.

Israel: "Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them."

Joseph: "Here am I."

Israel: "Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again." So he sent him out of the vale of Hebron, and he came to Shechem.

And a certain man found him, and, behold, he was wandering in the field.

Man of Shechem: "What seekest thou?"

Joseph: "I seek my brethren: tell me, I pray thee, where they feed their flocks."

Man of Shechem: "They are departed hence; for I heard them say, 'Let us go to Dothan.'"

And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

THE GREAT SPHINX

Photograph by W. A. Pottenger expressly for The Book of Life

The size of this great monument of the desert is shown by the two figures standing at the base.

Joseph's Brethren: "Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, 'Some evil beast hath devoured him': and we shall see what will become of his dreams."

And Reuben heard it, and he delivered him out of their hands.

Reuben: "Let us not kill him. Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him"; that he might rid him out of their hands, to deliver him to his father again.

JOSEPH IS SOLD INTO SLAVERY

And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him; and they took him, and cast him into a pit: and the pit was empty, there was no water in it. And they sat down

to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

Judah: "What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh." And his brethren were content.

Then there passed by Midianites, merchantmen; and his brothers drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt.

THE BROTHERS REPORT THAT JOSEPH HAS BEEN TORN BY WILD BEASTS

And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren.

Reuben: "The child is not; and I, whither shall I go?"

And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colours, and they brought it to their father.

The Brethren (to Israel): "This have we found: know now whether it be thy son's coat or no."

And he knew it.

Israel: "It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces."

And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted.

THE GREAT PYRAMIDS

Two of the great pyramids are shown. In the foreground three camels with their riders are to be seen wading through a shallow pool.

Jacob: "For I will go down into the grave unto my son mourning." Thus his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

— Genesis 37.

Joseph in Egypt Wins Favor

THE MIDIANITE TRADERS SELL JOSEPH TO POTIPHAR

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master, the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand.

And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she tempted him. But he refused.

Joseph: "Behold, my master knoweth not what is with me in the house, and he hath committed all that

he hath to my hand; there is none greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?"

And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her. And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment, and tempted him: and he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house.

Potiphar's wife: "See, he hath brought in an Hebrew unto us to mock us; he came in unto me and I cried with a loud voice: and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out."

And she laid up his garment by her, until his lord came home. And she spake unto him according to these words.

Potiphar's wife: "The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: and it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out."

And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, "After this manner did thy servant to me"; that his wrath was kindled.

And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

ISLAND OF PHILÆ

But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to anything that was under his hand; because the LORD was with Joseph, and that which he did, the LORD made it to prosper.

—Genesis 39.

LIFE IN OLD EGYPT

The illustrations of Egyptian antiquity in this volume and in Volume 1 are used by the courtesy of the Metropolitan Museum of New York. While the objects carry us back to a time somewhat earlier than that of Joseph and the captivity of the Hebrews, changes in custom were so few in those days that we may be sure that the illustrations correctly show the life of Joseph's own time. It was the custom in Egypt for people of station and wealth to provide with the greatest care for life after death. Models of everything which the soul would need were provided: servants, food, furniture, boats,—everything which the great man enjoyed in this world was provided for in the form of wooden models which look to us like toys. In the models the slaves are at work at many different occupations, connected with the life of the times. The models shown in the illustrations belonged to the Chancellor and Steward of King Mentuhotep III. His name was Mehenkwetre, which means "Gift of the Sun" or "Protected by the Sun." The story of the finding of the secret chamber in which these models were stored, by members of the Metropolitan Expedition in 1920 is in itself a romance. The discovery was made in ground which had previously been searched carefully by many explorers. The following is the account in the words of one of the explorers, Mr. H. E. Winlock of the Metropolitan Museum staff:

"It was along toward sunset on that Wednesday that Mr. Burton came down from the mountain top where he had been photographing, to dismiss the workmen for the night. They had cleared out a good deal of fallen stone from the corridor and when he went into the main entrance he found the air electric with sup-

pressed excitement. One of the men clearing away rubbish had noticed that the chips of stone trickled away from his hoe into a crack in the rock. He and the head-man of his gang scraped away more of the chips with their hands and still more went sliding down into darkness. They had just decided that there must be some large opening behind the crack when Mr. Burton came along and struck a match to light up the darkness in the fissure. A scribbled note which he sent down to the house found the other members of the Expedition just coming in from the day's work elsewhere and we all went up to the cliffs, skeptically it must be confessed, but bringing the electric torches which Burton had written for. The sun had set and as we filed into the gloomy corridor our skepticism seemed confirmed. There was nothing for us to see but a ragged hole in the rock between the floor and one side of the passage, but when one by one we lay flat on the ground and shot a beam of light into that crack, one of the most startling sights it is ever a digger's luck to see flashed before us.

"At first we hardly realized what we were looking into. It was getting late; we were so surprised; excitement was so quick to spread among us that the exact nature of the place was hard to judge. This much, however, was certain. We had found a small, totally untouched chamber crammed with myriads of little brightly painted statuettes of men and animals and models of boats."

One fact in connection with the discovery brings out the human interest very strongly and connects these wooden models with the life of children of long ago. The discoverers of the models found that two models could not belong to the set in the chamber, and that an arm was missing from one of the fishermen, and that the masts of several of the boats had been wrenched off and were piled up near the door; some of the models were broken, with parts missing and one had been partly burnt, and on many of the models there were fly-specks, and the gnawings and droppings of mice. Now there had never been any fire in the chamber and there was no trace of spiders, flies, or mice on the floor of the room. They were only on the models themselves. Taken all together, these facts could be explained only by supposing that Mehenkwetre had purchased his funerary models some time before his death and had stored them in an unused room in his house, full of mice and spiders and flies, and that in this room was kept another set of models

from which the stray figure was taken by mistake when this set was carried to the tomb. Possibly the models stayed in the house for several years, during which time not only did the flies and spiders and mice nest in them but even the children of the family may have stolen in and played with them, and they were the ones who had broken and burnt the masts, and lost the arm of the fisherman!

What wonderful toys these must have been! How near it brings the old past to think of the boys and girls of the great Chancellor of Egypt stealing up to that chamber to play with their father's funeral models! All these models are particularly valuable as showing in minute detail the life of Egypt 4000 years ago. Perhaps the most interesting of all are the Nile boats. In just such boats Joseph must have traveled on his official duties up and down the Nile. The writer of the official report says:

"One great interest of these models is the information they supply on rigging and sailing. In the first place, they were originally complete and accurate and in the second place, they are so well preserved that most of them still show ropes and knots intact. For instance, the steering oar can now be studied fully for the first time; this last summer I created no end of excitement on the Maine coast by rigging up a New England dory with an exact replica of an XI. dynasty steering gear. The dory was very much of the type of one of these ancient boats. Two great oars were made like those on the yachts; rudder posts were erected, and the oars put in place. The ends of the oar looms were bound to the tops of the rudder posts with loose lashings, and others held the oars down to the rests aft and kept the blades under water. Lines with clove and half-stitches about the oar looms near the blades were brought inside the stern and made fast. They took all of the strain off the rudder posts when under way. Tillers through the oars, descending vertically, rotated the oars on their axes. To steer, you threw the tiller, like a modern one, in the direction opposite the one you wanted to go. The oars were turned over and, their under side making a drag in the water, the bow turned smartly if the boat had even moderate way on. Every rope was found to have its purpose and even the size of the oar and its distance aft of the turning point of the boat were seen to have been carefully thought out."

(Other illustrations showing these models may be seen in Volume 1.)

CAUSEWAY LEADING UP TO THE TOMB OF MEHENKWETRE

By courtesy of the Metropolitan Museum of Art, New York

This photograph shows the place where the excavators of the Metropolitan Museum made the wonderful discovery of the objects illustrated in this volume. The tomb had a grand site. The great stone causeway, now covered by drifted sand, led up to the entrance, which can be seen on the cliff.

Pharaoh's Butler and Baker Dream Dreams in Prison

And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord, the king of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.

— Genesis 40:1–6.

The Young Hebrew Prisoner Becomes an Interpreter of Dreams

Joseph: "Wherefore look ye so sadly to-day?"

The Butler and the Baker: "We have dreamed a dream, and there is no interpreter of it."

Joseph: "Do not interpretations belong to God? Tell me them, I pray you."

And the chief butler told his dream to Joseph.

The Chief Butler: "In my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes; and Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."

Joseph: "This is the interpretation of it: The three branches are three days: yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon."

The chief baker saw that the interpretation was good.

The Chief Baker: "I also was in my dream, and, behold, I had three white baskets on my head: and in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head."

Joseph: "This is the interpretation thereof: The three baskets are three days: yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee."

FATTENING CATTLE, STABLE OF MEHENKWETRE, STEWARD OF THE KING OF EGYPT

By courtesy of the Metropolitan Museum, New York

In the compartment on the left cattle are feeding at a trough. On the right two slaves are feeding cattle by hand.

And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: but he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgat him. —Genesis 40:7–23.

PHARAOH ALSO BECOMES A DREAMER OF DREAMS—HE DREAMS OF SEVEN FAT KINE AND SEVEN LEAN, OF SEVEN GOOD EARS OF CORN AND SEVEN BLASTED BY THE EAST WIND

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well-favoured kine and fat-fleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill-favoured and lean-fleshed;

and stood by the other kine upon the brink of the river. And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke. And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprang up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

THE CHIEF BUTLER SUDDENLY REMEMBERS THE YOUNG HEBREW WHO DID HIM A FAVOR

The Chief Butler to Pharaoh: "I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged."

THE YOUNG DREAMER IN THE PALACE OF PHARAOH

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he

shaved himself, and changed his raiment, and came in unto Pharaoh.

Pharaoh: "I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it."

Joseph: "It is not in me: God shall give Pharaoh an answer of peace."

THE GRANARY OF MEHENKWETRE, STEWARD OF THE KING OF EGYPT

By courtesy of the Metropolitan Museum of Art, New York

In the compartment on the left clerks are sitting with papyrus rolls and tablets keeping the accounts. In the middle section two men are at work putting the grain in sacks, while on the right, three men are dumping it into a bin. At the front door sits the boss with a cane in hand, superintending the work and seeing that no one leaves before the time is up. We may be sure that in this way the workmen under Joseph stored the grain for the famine.

Pharaoh: "In my dream, behold, I stood upon the bank of the river: and, behold, there came up out of the river seven kine, fat-fleshed and well-favoured; and they fed in a meadow: and, behold, seven other kine came up after them, poor and very ill-favoured and lean-fleshed, such as I never saw in all the land of Egypt for badness: and the lean and the ill-favoured kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favoured, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: and, behold, seven ears, withered, thin, and blasted with the east wind, sprang up after them: and the thin ears devoured the seven good

ears: and I told this unto the magicians; but there was none that could declare it to me."

SEVEN YEARS OF FAMINE ARE COMING—PREPARE!

Joseph: "The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill-favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: what God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Now therefore, let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine."

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

PLEASURE BOAT OF MEHENKWETRE WITH KITCHEN TENDER

By courtesy of the Metropolitan Museum of Art, New York

BOAT OF MEHENKWETRE, STEWARD OF THE KING OF EGYPT

By courtesy of the Metropolitan Museum of Art, New York

A FISHING BOAT OF MEHENKWETRE, STEWARD OF THE KING OF EGYPT

By courtesy of the Metropolitan Museum of Art, New York

PLEASURE BOAT OF MEHENKWETRE WITH KITCHEN TENDER

By courtesy of the Metropolitan Museum of Art, New York

The river boats of those days were none too large, and cooking meals upon them would have been too much of a nuisance for the great man. The kitchen, therefore, was upon a second boat which followed behind and was moored alongside at meal times. On board women ground flour; men baked—sometimes standing in the dough vat and kneading with their feet while they rolled loaves with their hands; and in the cabins, joints of meat were hung up, and racks of beer and wine jars were stowed.

BOAT OF MEHENKWETRE, STEWARD OF THE KING OF EGYPT

By courtesy of the Metropolitan Museum of Art, New York

There are four traveling boats—thirty- or forty-footers supposedly, but in the models about four feet long—with crews of from twelve to eighteen sailors besides helmsman, bowsman, and captain. Going up river with the prevailing northerly wind, they set a great square sail. Coming down the river with the current against the wind, the mast was lowered in a rest, the sail stowed on the deck and the crew got out the sweeps. They start their stroke with one foot on the thwarts in front and then, all together heaving on their oars; they end it sitting on the thwarts behind them. On each boat Mehenkwetre sits in his chair at his ease smelling a lotus bud, with his son beside him on one side and a singer on the other patting his mouth with his hand to give his voice a quavering, warbling sound. In one case the singer is accompanied by a blind harper whose harp sits in a little wooden stand between his knees. A sort of humorous fidelity inspired the maker of these ships.

For short trips and pleasure sails there were yachts—long, narrow, green vessels with high curling prows and stems. If the wind was favorable, they stepped the mast and set a square sail like that of the traveling ship. When the wind was contrary, mast and sail were lowered and sixteen members of the crew got out their black, spear-shaped paddles to propel the boat. On these boats there was no room for a sleeping cabin and the master and his son sat under a little open canopy only. A pleasure boat with sail spread is shown in Volume 1.

A FISHING BOAT OF MEHENKWETRE, STEWARD OF THE KING OF EGYPT

By courtesy of the Metropolitan Museum of Art, New York

The steward of Pharaoh, who is seen under the canopy, is on a fishing expedition. A huge, flat, white fish has just been drawn on board. A man with a spear at the bow is ready to catch another. The rowers are moving the boat slowly forward.

Pharaoh to his Servants: "Can we find such a one as this is, a man in whom the Spirit of God is?"

—Genesis 41:1–38.

The Dreamer Becomes Prime Minister of Egypt, Second Only to Pharaoh

Pharaoh to Joseph: "Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. See, I have set thee over all the land of Egypt."

And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, "Bow the knee": and he made him ruler over all the land of Egypt.

And Pharaoh said unto Joseph, "I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt."

And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath, the daughter of Poti-pherah, priest of On. And Joseph went out over all the land of Egypt.

And Joseph was thirty years old when he stood before Pharaoh, King of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls.

How Joseph Made Ready for the Lean Years

And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round

A BUTCHER SHOP BELONGING TO MEHENKWETRE, STEWARD OF THE KING OF EGYPT

By courtesy of the Metropolitan Museum of Art, New York

On the right, cattle are being fed; and on the left, cattle are being brought in to be butchered.

about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. And unto Joseph were born two sons before the years of famine came, which Asenath, the daughter of Potipherah, priest of On, bare unto him. And Joseph called the name of the firstborn Manasseh: "For God," said he, "hath made me forget all my toil, and all my father's house." And the name of the second called he Ephraim: "For God hath caused me to be fruitful in the land of my affliction."

THE FAMINE COMES!

And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, "Go unto Joseph; what he saith to you, do." And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians;

and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

— Genesis 41:39–57.

Joseph and His Brethren Meet Again

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons: "Why do ye look one upon another? Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence: that we may live, and not die."

JACOB SENDS HIS SONS DOWN TO EGYPT TO BUY CORN— ALL BUT BENJAMIN, HIS YOUNGEST SON

And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, "Lest peradventure mischief befall him." And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan. And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

JOSEPH RECOGNIZES HIS BROTHERS, BUT DECLARES THEY ARE SPIES

And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them.

Joseph to his brethren: "Whence come ye?"

The Brethren: "From the land of Canaan to buy food."

GARDEN OF MEHENKWETRE, STEWARD OF THE KING OF EGYPT

By courtesy of the Metropolitan Museum of Art, New York

Two model gardens were provided for the soul of the great man—models which, so far as our experience of Egyptian antiquities goes, are unique. Just as when we make a child's doll-house we leave out many details like stairways and put all of our attention on the more important and showy rooms, so the ancient model-maker has devoted all his pains to show only those parts of the house and garden which would most delight the heart of his patron. There is the high wall which shuts out the outside world. Within, a little oblong pool—of copper so that it will hold real water—is surrounded by fruit trees, and facing it is a cool deep porch with gaily painted columns. At the back of the porch a great double state-doorway with a fanlight above, a smaller door for every-day use, and a tall latticed window give a semblance of the façade of the house itself. The trees, made of wood with each little leaf carved and pegged in place, are typical of the naïve realism of all of the models. The fruit is shown, not growing from the twigs but from the main stems and branches, so that there shall be no doubt but that the sycamore fig is intended.

And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them.

Joseph: "Ye are spies; to see the nakedness of the land ye are come."

The Brethren: "Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies."

Joseph: "Nay, but to see the nakedness of the land ye are come."

The Brethren: "Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not."

— Genesis 42:1–13.

Joseph Tests His Brethren

Joseph: "That is it that I spake unto you, saying, 'Ye are spies': hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come

hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies."

And he put them all together into ward three days.

BENJAMIN MUST BE BROUGHT TO EGYPT

Joseph: "This do, and live; for I fear God: if ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother unto me; so shall your words be verified, and ye shall not die." And they did so.

The Brethren (among themselves): "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us."

Reuben: "Spake I not unto you, saying, 'Do not sin against the child'; and ye would not hear? Therefore, behold, also his blood is required."

And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

MEHENKWETRE, THE STEWARD OF THE KING OF EGYPT, AND HIS SON

By courtesy of the Metropolitan Museum of Art, New York

The Steward and his son are seen seated under a canopy on their pleasure boat. A blind harpist beguiles the time of the long journey on the Nile.

JOSEPH FILLS THE BROTHERS' SACKS WITH CORN

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth.

Guests seated in chairs are being served with food and drink and adorned with ornaments. Both men and women wear collars and bracelets and have cones of fragrant ointment on their heads. The women also wear ear-rings and fillets with lotus flowers drooping over the forehead.

From a wall-painting from a Theban Tomb, now in the British Museum. DYNASTY XVIII, about 1500 B.C.

By courtesy of the Metropolitan Museum

Ladies kneeling on mats have their ear-rings arranged by a little serving-maid.

From a wall-painting in the tomb of Nakht at Thebes. DYNASTY XVIII, about 1425 B.C.

EGYPTIAN GUESTS AT FEASTS WITH ATTENDANTS

Temple of Philæ

This picture was taken before the great Nile Dam was built, which has flooded the island so that now only the top of the temple is visible above the water.

One of the Brethren: "My money is restored; and, lo, it is even in my sack": and their heart failed them, and they were afraid.

The Others: "What is this that God hath done unto us?"

And they came unto Jacob, their father, unto the land of Canaan, and told him all that befell unto them.

The Brethren to Jacob: "The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, 'We are true men; we are no spies: we be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.' And the man, the lord of the country, said unto us, 'Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone: and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffic in the land.'"

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.

JACOB REFUSES TO LET BENJAMIN GO

Jacob: "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me."

Reuben: "Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again."

Jacob: "My son shall not go down with you; for his brother is dead, and he is left alone: if mischief

befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave."

—Genesis 42:14–38.

THE BROTHERS REFUSE TO GO TO EGYPT WITHOUT BENJAMIN, AND JACOB YIELDS

And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, "Go again, buy us a little food."

Judah: "The man did solemnly protest unto us, saying, 'Ye shall not see my face, except your brother be with you.' If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down: for the man said unto us, 'Ye shall not see my face, except your brother be with you.'"

Israel: "Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?"

The Brethren: "The man asked us straitly of our state, and of our kindred, saying, 'Is your father yet alive? Have ye another brother?' And we told him according to the tenor of these words: could we certainly know that he would say, 'Bring your brother down?'"

Judah: "Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except we had lingered, surely now we had returned this second time."

Israel: "If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey,

spices, and myrrh, nuts, and almonds: and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved."

And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, Joseph said to the ruler of his house, "Bring these men home, and slay, and make ready: for these men shall dine with me at noon."

And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, "Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses."

And they came near to the steward of Joseph's house, and they communed with him at the door of the house.

The Brethren to Joseph's steward: "O sir, we came indeed down at the first time to buy food: and it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks."

The Steward: "Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money." And he brought Simeon out unto them.

And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

JOSEPH WEEPS IN HIS CHAMBER WHEN HE SEES HIS LITTLE BROTHER BENJAMIN

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

Joseph: "Is your father well, the old man of whom ye spake? Is he yet alive?"

STREET OF CAIRO

Photograph by W. A. Pottenger expressly for The Book of Life

In this picture, ancient and modern methods of travel are brought close together. A caravan of camels is marching along the road and on the left are seen the cars of the electric railway.

The Brethren: "Thy servant, our father, is in good health; he is yet alive."

And they bowed down their heads, and made obeisance.

And he lifted up his eyes, and saw his brother Benjamin, his mother's son.

Joseph: "Is this your younger brother, of whom ye spake unto me?"

Joseph to Benjamin: "God be gracious unto thee, my son."

And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself.

Joseph to his servant: "Set on bread."

And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the

TRAVEL IN EGYPT

Photograph by W. A. Pottenger expressly for The Book of Life

This is a picture of a camel, a boy riding a donkey, and another little donkey following.

men marveled one at another. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him. —Genesis 43.

Joseph Tests the Brothers Again: The Silver Cup in the Mouth of the Sack

Joseph to his Steward: "Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money." And he did according to the word that Joseph had spoken.

As soon as the morning was light, the men were sent away, they and their asses. And they were gone out of the city, and not yet far off.

Joseph to his steward: "Up, follow after the men; and when thou dost overtake them, say unto them, 'Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? Ye have done evil in so doing.'"

And he overtook them, and he spake unto them these same words.

The Brethren: "Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen."

The Steward: "Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless."

Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city.

THE BROTHERS DEFEND THEMSELVES

And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground.

Joseph: "What deed is this that ye have done? Wot ye not that such a man as I can certainly divine?"

Judah: "What shall we say unto my lord? What shall we speak? Or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found."

BOATS ON THE RIVER NILE

Photograph by W. A. Pottenger

Modern Nile boats are very graceful.

Joseph: "God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father."

JUDAH'S PLEA

Then Judah came near unto him.

Judah: "Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants, saying, 'Have ye a father,

CAVALRY CAMEL CORPS AT KARNAK

Photograph by Professor E. J. Goodspeed

This detachment of the famous British Cavalry Corps is just dismounting outside the portals of the ancient Egyptian Temple at Karnak.

or a brother?' And we said unto my lord, 'We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.'

"And thou saidst unto thy servants, 'Bring him down unto me, that I may set mine eyes upon him.'

"And we said unto my lord, 'The lad cannot leave his father: for if he should leave his father, his father would die.'

"And thou saidst unto thy servants, 'Except your youngest brother come down with you, ye shall see my face no more.'

"And it came to pass when we came up unto thy servant, my father, we told him the words of my lord. And our father, said, 'Go again, and buy us a little food.'

"And we said, 'We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.'

"And thy servant, my father, said unto us, 'Ye know that my wife bare me two sons: and the one went out from me, and I said, 'Surely he is torn in pieces'; and I saw him not since: and if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.'

"Now therefore when I come to thy servant, my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant, our father, with sorrow to the grave.

"For thy servant became surety for the lad unto my father, saying, 'If I bring him not unto thee, then I shall bear the blame to my father forever.' Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? Lest peradventure I see the evil that shall come on my father."

—Genesis 44.

Joseph Reveals Himself and Forgives His Brothers

Then Joseph could not refrain himself before all them that stood by him.

Joseph to his Servants: "Cause every man to go out from me." And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard.

EGYPT

The pyramids are seen at a distance of six miles.

Joseph: "I am Joseph; doth my father yet live?" And his brethren could not answer him; for they were troubled at his presence.

"Come near to me, I pray you." And they came near. "I am Joseph, your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, 'Thus saith thy son, Joseph, "God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty."' And, behold, your eyes see, and the eyes of my brother, Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye

have seen; and ye shall haste and bring down my father hither."

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

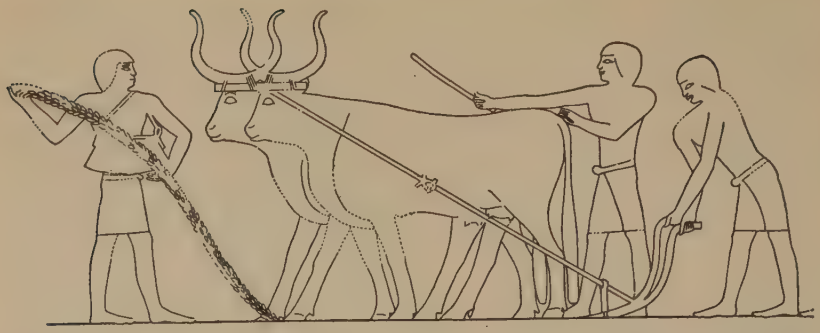
And the fame thereof was heard in Pharaoh's house, saying, "Joseph's brethren are come": and it pleased Pharaoh well, and his servants. —Genesis 45:1–16.

Joseph Sends for His Father and His Family to Make Their Home in Egypt

Pharaoh to Joseph: "Say unto thy brethren, 'This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours.'"

And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

So he sent his brethren away, and they departed, and he said unto them; "See that ye fall not out by the way."



From a bag which he wears over left shoulder the sower casts seed under the feet of cattle yoked to a plow. The plow is here used to harrow the soil. While one laborer guides the cows with a stick, another guides the plow straight and keeps the plowshare in the ground by bearing down on the handles. Doubtless these methods were employed in the days of Joseph.

Sheep are driven across the field to trample in the seed. They are tempted with food from a bag carried by the man in front. A driver behind keeps the herd together in the rear of the plow.

From wall-reliefs in the Tomb of Urarna at Sheikh Said. DYNASTY V, about 2750–2625 B.C.

SOWING SEED AND WORKING IT INTO THE SOIL

By courtesy of the Metropolitan Museum of Art, New York

And they went up out of Egypt, and came into the land of Canaan unto Jacob, their father, and told him, "Joseph is yet alive, and he is governor over all the land of Egypt." And Jacob's heart fainted, for he believed them not.

And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob, their father revived.

Israel: "It is enough; Joseph, my son, is yet alive: I will go and see him before I die." —Genesis 45:17–28.

Jacob and All His Family Settle in Egypt

And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night.

The Lord: "Jacob, Jacob."

Jacob: "Here am I."

The Lord: "I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes."

And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob, their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt,—Jacob, and all his seed with him: his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed

brought he with him into Egypt. All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six; and the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel, his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

Israel: "Now let me die, since I have seen thy face, because thou art yet alive."

Joseph: "I will go up, and shew Pharaoh, and say unto him, 'My brethren, and my father's house, which were in the land of Canaan, are come unto me; and the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.' And it shall come to pass, when Pharaoh shall call you, and shall say, 'What is your occupation?' that ye shall say, 'Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers': that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians."

—Genesis 46:1–7, 23–34.

JACOB IS RECEIVED BY PHARAOH

Joseph to Pharaoh: "My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen." And he took some of his brethren, even five men, and presented them unto Pharaoh.

Pharaoh to the brethren: "What is your occupation?"

The Brethren: "Thy servants are shepherds, both we, and also our fathers. For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen."

Pharaoh to Joseph: "Thy father and thy brethren are come unto thee: the land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle."

And Joseph brought in Jacob, his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

Pharaoh: "How old art thou?"

Jacob: "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." And Jacob blessed Pharaoh, and went out from before Pharaoh.

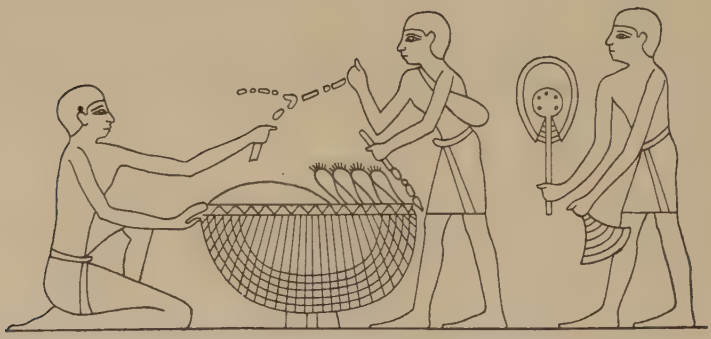
THE SHEPHERD PATRIARCH OF THE HILLS IS GIVEN A HOME IN EGYPT

And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

—Genesis 47:1–12.

Barter, that is, the exchange of different commodities, was the only form of trade that existed in ancient Egypt. To the left a dealer tries to persuade a woman to take a string of beads while she haggles over how much she will give for it.

Two men bargaining over some fish-hooks.



Two men trading with a vegetable dealer who kneels in front of his basket of vegetables. One man offers in exchange a string of beads, the other a fan.

BARTERING IN EGYPT

From a wall-relief in a Mastaba-Tomb at Sakkara. DYNASTY V, about 2750–2625 B.C.

By Courtesy of the Metropolitan Museum

Joseph Is Food Administrator

And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph.

The Egyptians: "Give us bread: for why should we die in thy presence? For the money faileth."

Joseph: "Give your cattle; and I will give you for your cattle, if money fail."

And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year. When that year was ended, they came unto him the second year.

The Egyptians: "We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not aught left in the sight of my lord, but our bodies, and our lands: wherefore shall we die before thine eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate."

And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof. Only the land of the priests

bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

Joseph to the people: "Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones."

The People: "Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants." And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.

—Genesis 47:13–26.

PATRIARCH OF PALESTINE

Photograph by Professor E. J. Goodspeed

Jacob's Request

And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years. And the time drew nigh that Israel must die: and he called his son Joseph.

Israel: "If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal

kindly and truly with me; bury me not, I pray thee, in Egypt: but I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place."

Joseph: "I will do as thou hast said."

Israel to Joseph: "Swear unto me."

And he sware unto him. And Israel bowed himself upon the bed's head. —Genesis 47:27–31.

The Death of the Patriarch

And it came to pass after these things, that one told Joseph,

Messenger: "Behold, thy father is sick": and he took with him his two sons, Manasseh and Ephraim.

And one told Jacob, and said, "Behold, thy son Joseph cometh unto thee": and Israel strengthened himself, and sat upon the bed.

Israel to Joseph: "God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, 'Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.' And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance. And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Beth-lehem."

Israel (seeing Joseph's sons): "Who are these?"

Joseph unto his father: "They are my sons, whom God hath given me in this place."

Israel: "Bring them, I pray thee, unto me, and I will bless them."

Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.

Israel: "I had not thought to see thy face: and, lo, God hath shewed me also thy seed."

And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

IN EGYPT

Photograph by W. A. Pottenger

This gives a glimpse of the fertile country of the Nile with its palm-trees.

And he blessed Joseph.

Israel: "God, before whom my fathers, Abraham and Isaac, did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the land; and let my name be named on them, and the name of my fathers, Abraham and Isaac; and let them grow into a multitude in the midst of the earth." And when Joseph saw that his father

laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

Joseph: "Not so, my father: for this is the first-born; put thy right hand upon his head."

And his father refused.

Israel: "I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. In thee shall Israel bless, saying, 'God make thee as Ephraim and as Manasseh': and he set Ephraim before Manasseh.

Israel to Joseph: "Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow."

—Genesis 48.

The Blessing of Jacob

And Jacob called unto his sons.

Jacob: "Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; And hearken unto Israel, your father.

"Reuben, thou art my firstborn, my might, and the beginning of my strength,
The excellency of dignity, and the excellency of power:
Unstable as water, thou shalt not excel,
Because thou wentest up to thy father's bed,
Then defiledst thou it: he went up to my couch.
Simeon and Levi are brethren;
Instruments of cruelty are in their habitations.

O my soul, come not thou into their secret;
Unto their assembly, mine honour, be not thou united:
For in their anger they slew a man,
And in their self-will they digged down a wall.
Cursed be their anger, for it was fierce;
And their wrath, for it was cruel:
I will divide them in Jacob,
And scatter them in Israel.
Judah, thou art he whom thy brethren shall praise:
Thy hand shall be in the neck of thine enemies;
Thy father's children shall bow down before thee.
Judah is a lion's whelp:
From the prey, my son, thou art gone up:
He stooped down, he couched as a lion,
And as an old lion; who shall rouse him up?
The sceptre shall not depart from Judah,
Nor a lawgiver from between his feet,
Until Shiloh come;
And unto him shall the gathering of the people be.
Binding his foal unto the vine,
And his ass's colt unto the choice vine;
He washed his garments in wine,
And his clothes in the blood of grapes:
His eyes shall be red with wine,
And his teeth white with milk.
Zebulun shall dwell at the haven of the sea;
And he shall be for an haven of ships;
And his border shall be unto Zidon.
Issachar is a strong ass
Couching down between two burdens:
And he saw that rest was good,
And the land that it was pleasant;
And bowed his shoulder to bear,
And became a servant unto tribute.

Dan shall judge his people,
As one of the tribes of Israel.
Dan shall be a serpent by the way,
An adder in the path,
That biteth the horse heels,
So that his rider shall fall backward.
I have waited for thy salvation, O LORD.
Gad, a troop shall overcome him:
But he shall overcome at the last.
Out of Asher his bread shall be fat,
And he shall yield royal dainties.
Naphtali is a hind let loose:
He giveth goodly words.
Joseph is a fruitful bough,
Even a fruitful bough by a well;
Whose branches run over the wall:
The archers have sorely grieved him,
And shot at him, and hated him:
But his bow abode in strength,
And the arms of his hands were made strong
By the hands of the mighty God of Jacob;
(From thence is the shepherd, the stone of Israel:)
Even by the God of thy father, who shall help thee;
And by the Almighty, who shall bless thee
With blessings of heaven above,
Blessings of the deep that lieth under,
Blessings of the breasts, and of the womb:
The blessings of thy father
Have prevailed above the blessings of my progenitors
Unto the utmost bound of the everlasting hills:
They shall be on the head of Joseph,
And on the crown of the head of him that was separate
from his brethren.
Benjamin shall ravin as a wolf:

In the morning he shall devour the prey,
And at night he shall divide the spoil."

All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them. And he charged them, and said unto them, "I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron, the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron, the Hittite, for a possession of a burying-place. There they buried Abraham and Sarah, his wife; there they buried Isaac and Rebekah, his wife; and there I buried Leah. The purchase of the field and of the cave that is therein was from the children of Heth."

And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

—Genesis 49.

A Royal Mourning and a Royal Burial in the Land of Canaan

And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants, the physicians, to embalm his father and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days. And when the days of his mourning were past, Joseph spake unto the house of Pharaoh.

Joseph to an Officer of Pharaoh's house: "If now I have found grace in your eyes, speak, I pray

THE REPUTED TOMB OF RACHEL

Photograph by W. A. Pottenger expressly for The Book of Life

The travelers seen on the fine military road are going to Bethlehem to worship at the Church of the Nativity on Christmas Eve.

you, in the ears of Pharaoh, saying, 'My father made me swear, saying, "Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me." Now therefore, let me go up, I pray thee, and bury my father, and I will come again.'"

Pharaoh: "Go up, and bury thy father, according as he made thee swear."

And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great company. And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father

seven days. And the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad."

People of Canaan: "This is a grievous mourning to the Egyptians": wherefore the name of it was called Abel-mizraim, which is beyond Jordan. And his sons did unto him according as he commanded them: for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place of Ephron, the Hittite, before Mamre.

And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

And Joseph's brethren saw that their father was dead.

The Brethren: "Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him."

And they sent a messenger unto Joseph.

Messenger from the Brethren: "Thy father did command before he died, saying, 'So shall ye say unto Joseph, "Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father."'" And Joseph wept when they spake unto him.

And his brethren also went and fell down before his face.

The Brethren: "Behold, we be thy servants."

Joseph: "Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones." And he comforted them, and spake kindly unto them.

And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. And Joseph saw Ephraim's children of the third generation: the children also of Machir, the son of Manasseh were brought up upon Joseph's knees.

Joseph (to his Brethren): "I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob." And Joseph took an oath of the children of Israel, saying, "God will surely visit you, and ye shall carry up my bones from hence."

So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt. —Genesis 50.

RACHEL'S TOMB

Photograph by W. A. Pottenger expressly for The Book of Life

Since the fourth century, at least, this has been identified as the site of Rachel's tomb. It is two miles south of Jerusalem and one mile north of Bethlehem. The building on the site is not ancient.

"Rachel died and was buried on the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day." —Genesis 35:19.

The King Who Knew Not Joseph Oppresses the Hebrews

Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob: Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already. And Joseph died, and all his brethren, and all that generation.

And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph.

And he said unto his people: "Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land."

Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

And the King of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah

and the name of the other Puah, and he said: "When ye do the office of a midwife to the Hebrew women, if it be a son, then ye shall kill him: but if it be a daughter, then she shall live." But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, that he made them houses. And Pharaoh charged all his people, saying, "Every son that is born ye shall cast into the river, and every daughter ye shall save alive." —Exodus 1.

QUESTIONS

Name the patriarchs. Why were they so called? What was their manner of life? Where was Abraham's ancestral home? Why is he called a pioneer? How did he resemble the Pilgrim Fathers? the pioneer settlers in the West? In what did his wealth consist? Who came with him on his journey? Name the places associated with him in Palestine. How was the land divided? Was Lot selfish to choose the best? Who was Melchizedek? Name the kings who fought with Abraham. What covenant did Abraham make? Who visited Abraham in his tent? What were the cities of the plain and what was their fate? What happened to Lot's wife? What happened to Hagar and Ishmael? What was the relation of the Hebrews to the Ishmaelites in later days? How did Beer-sheba get its name? Where was the land of Moriah? What was the test of Abraham's faith? What price did Abraham pay for a tomb? Where was it? Why is Abraham considered a great character?

How did Isaac get his wife? What gifts did Abraham send? How was Rebekah suited to be the wife of Isaac? What was Isaac's attitude toward the Philistines? Was it good policy? What command of Jesus was he anticipating? Why should Isaac be called a "negative" character? an "average citizen?" What were the weak and what the strong points of his character? Consider the relative importance of the leader and the man in the ranks. What

is the advantage of the "simple life"? What is the relation between the efficiency of the ordinary citizen and the progress of society?

Who were the two sons of Isaac and Rebekah? Which was the mother's favorite? What were their occupations? What was the price for which Esau sold his birthright? What was Jacob's character?. What was Jacob's blessing? Esau's? Why did Jacob leave home? What did he dream on the journey? Who was Jacob's rich uncle? Where did he live? What work did Jacob do? Who were the daughters of Laban? How long did Jacob serve for Rachel? Describe the struggle between Jacob and Laban. How many times were Jacob's wages changed? How did Jacob escape and what did he take with him? What spiritual struggle did Jacob have at Bethel? at the Jabbok? With whom did he wrestle? What does "Jacob" mean? What was his new name and what does it mean? What was Esau's attitude toward the brother who had wronged him? Why is Jacob counted among the great spiritual leaders of his people? Has any man, no matter what the adverse circumstances, a "fighting chance" for character?

What made Joseph so greatly loved by his father and so disliked by his brothers? What mark of favor did Jacob show to Joseph? What were Joseph's dreams about his place in the family? What do you think of his telling them? Where is the land of Dothan? What happened there? Who tried to save Joseph? What was Joseph's fate? What tale did the brothers tell the father? What changes took place in Joseph's character in Egypt? What post of responsibility did he hold? How did he lose it? What were the dreams of Joseph's companions in Egypt and what their subsequent fate? What were Pharaoh's dreams? What was the value placed upon dreams in eastern countries? What was Joseph's interpretation of Pharaoh's dreams? What office was given him? Whom did he marry? What were his preparations for the famine? What political and social change was brought about by the policy of Joseph? Describe the meeting of Joseph and his brethren; his treatment of them; his treatment of his father. Where did the family of Jacob settle? What was their occupation? Describe the transfer of Jacob and his family to Egypt. What changes in customs and habits must have been involved in the transplanting of the family of Jacob to Egypt? What conditions in Egypt led to the slavery of the Hebrews? What commandment did Joseph give about his own burial?

THE BABY IN THE BASKET ON THE NILE

By Paul Delaroche

THE little ship with its precious freight has drifted in close to shore just as the princess from the palace has come down to the water's edge.

NOTES

The great hymns, "Nearer, my God, to Thee," and Charles Wesley's "Come, O Thou Traveler Unknown," were suggested by the story of Jacob.

In all the great museums may be seen monuments and mummies and many strange and interesting things from old Egypt. In 1923, the world was stirred by the discovery of the tomb of Tutankhamen, which contained hundreds of interesting and marvelously beautiful objects, valued at millions of dollars, really priceless. A find, scarcely less important, was made by the excavators of the Metropolitan Museum of New York in 1920, who discovered a remarkable collection of objects belonging to Mehenkwetre, chancellor and steward of King Mentuhotep III., who reigned about 4000 years ago. His position was somewhat similar to that of Joseph. By the courtesy of the Museum authorities, pictures of some of these extraordinarily interesting objects are shown in The Book of Life.

A Nation in Bondage

MOSES was one of the very greatest of the world's leaders. He was the creator of the Hebrew nation. The family which went down into Egypt at the summons of Joseph was swallowed up in the night of bondage.

Moses delivered the people from slavery; but it was a panic-stricken, disorganized mob which fled in terror before the chariots of the Egyptians and witnessed the great deliverance on the shores of the Red Sea. It was a triumphant host which crossed the Jordan under Joshua, but it was ready for conquest, ready later for national consciousness, only because of the training and discipline of Moses in the wilderness. To take a company of slaves and set them on the high-road to freedom with the great consciousness of the presence of God in their hearts—that is surely one of the greatest achievements in the history of mankind. Moses was emancipator, statesman, soldier, administrator, lawgiver, spiritual leader, prophet, the savior and father of his people.

HEAD OF RAMESES II

Photograph by courtesy of the British Museum

This bust is made of quartzite stone. Rameses II is supposed by many scholars to be the Pharaoh of the Oppression. Nearly one half the great buildings and temples of Egypt date from his reign.

A Nation in Bondage

Moses the Emancipator

The Story of the Baby Who Made a Voyage on the Nile

One of the stories which never grows old, which has a perennial charm, is the story of the baby found in a basket, the little ark afloat on the waters of the Nile. It interests us not only because of the romantic charm of the narrative, but because of the workings of Divine Providence, which it reveals. It was the cruel edict of Pharaoh which resulted in the introduction into his very court of one who should, in later days, shake the throne to its foundation and become the emancipator of an enslaved people. Moses became the adopted son of the princess, the favorite of the court, to all intents and purposes an Egyptian, trained in the arts of war and peace, and all to become finally the weapon in the hand of God to defeat the power which made him fit for the purpose.

AND there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the

babe wept. And she had compassion on him, and said, "This is one of the Hebrews' children."

Then said his sister to Pharaoh's daughter, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?"

And Pharaoh's daughter said to her, "Go." And the maid went and called the child's mother.

And Pharaoh's daughter said unto her, "Take this child away, and nurse it for me, and I will give thee thy wages." And the woman took the child, and nursed it.

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name "Moses": and she said, "Because I drew him out of the water." —Exodus 2:1–10.

The Unheroic Beginning of a Great Career

When Moses reached the age of manhood, there came a crisis in his life which caused him to throw his lot definitely with his own people. He saw an Egyptian taskmaster maltreat a Hebrew. Under an impulse of hot indignation, he killed the Egyptian and buried his body in the sand. The next day he attempted to interfere with a Hebrew, who was quarreling with his fellow, but was immediately repulsed and threatened with exposure. Finding that his rash act was known to Pharaoh, Moses, in a panic of fear, fled from the country. It was a most unheroic beginning for his career as an emancipator. He was not ready nor were the people ready for the final effort. Many great reforms have had discouraging beginnings of a similar nature.

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day,

behold, two men of the Hebrews strove together: and he said to him that did the wrong, "Wherefore smitest thou thy fellow?"

And he said, "Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian?"

And Moses feared, and said, "Surely this thing is known." —Exodus 2:11–14.

Moses, the Shepherd of Midian

Moses fled into the "pasture land of Midian," married the daughter of a shepherd priest and settled down into the highly prosaic business for a prince of the royal house of Egypt, of tending the flocks of his father-in-law. This was the beginning of the second period of his training. He was already highly trained in mind, in technical knowledge; now he must have that training of soul which the silence of the desert so often gives a man. His great soul was hot and restless within him. The thought of his poor life, the need of his people, together with the silence and mystery of the desert spaces, worked powerful changes within him. He began to see visions as such men always do. What follows, — the burning bush, the voice of God, the revelation of God as Jehovah: "I am that I am," the reluctance to take up the task which God appoints, is the story of one of the most powerful spiritual struggles through which a man ever passed, told not in the common-place language of the ordinary narrator, but in the splendid imagery of a race which had a special genius for such expression. The meaning of the experience is this: in those desert solitudes God felt for Moses and found him. The soul of Moses was filled with the glory of the experience, but he shrank from what it involved. It was a tremendous spiritual struggle, not simply for faith, like the struggle of Jacob, but for the courage to put faith to the most exacting and dangerous service.

Moses Marries the Daughter of the Midianite Priest

Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh,

and dwelt in the land of Midian: and he sat down by a well.

Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. And when they came to Reuel, their father, he said, "How is it that ye are come so soon to-day?"

And they said, "An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock."

And he said unto his daughters, "And where is he? Why is it that ye have left the man? Call him, that he may eat bread."

And Moses was content to dwell with the man: and he gave Moses Zipporah, his daughter. And she bare him a son, and he called his name Gershom: for he said, "I have been a stranger in a strange land."

And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them. —Exodus 2:15–25.

THE BURNING BUSH

Now Moses kept the flock of Jethro, his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the LORD

appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

And Moses said, "I will now turn aside, and see this great sight, why the bush is not burnt."

And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, "Moses, Moses."

And he said, "Here am I."

And he said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Moreover he said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face; for he was afraid to look upon God.

And the LORD said, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt."

And Moses said unto God, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

And he said, "Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

THE COMMISSION OF MOSES

And Moses said unto God, "Behold, when I come unto the children of Israel, and shall say unto them, 'The God of your fathers hath sent me unto you; and they shall say to me, 'What is his name?' what shall I say unto them?"

And God said unto Moses, "I AM THAT I AM": and he said, "Thus shalt thou say unto the children of Israel, 'I AM hath sent me unto you.'"

And God said, moreover, unto Moses, "Thus shalt thou say unto the children of Israel, 'The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations.' Go, and gather the elders of Israel together, and say unto them, 'The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, 'I have surely visited you, and seen that which is done to you in Egypt': and I have said, 'I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.'"

"And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, 'The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the

wilderness, that we may sacrifice to the LORD our God.'

"And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: but every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians." —Exodus 3.

THE CALL TO SERVICE

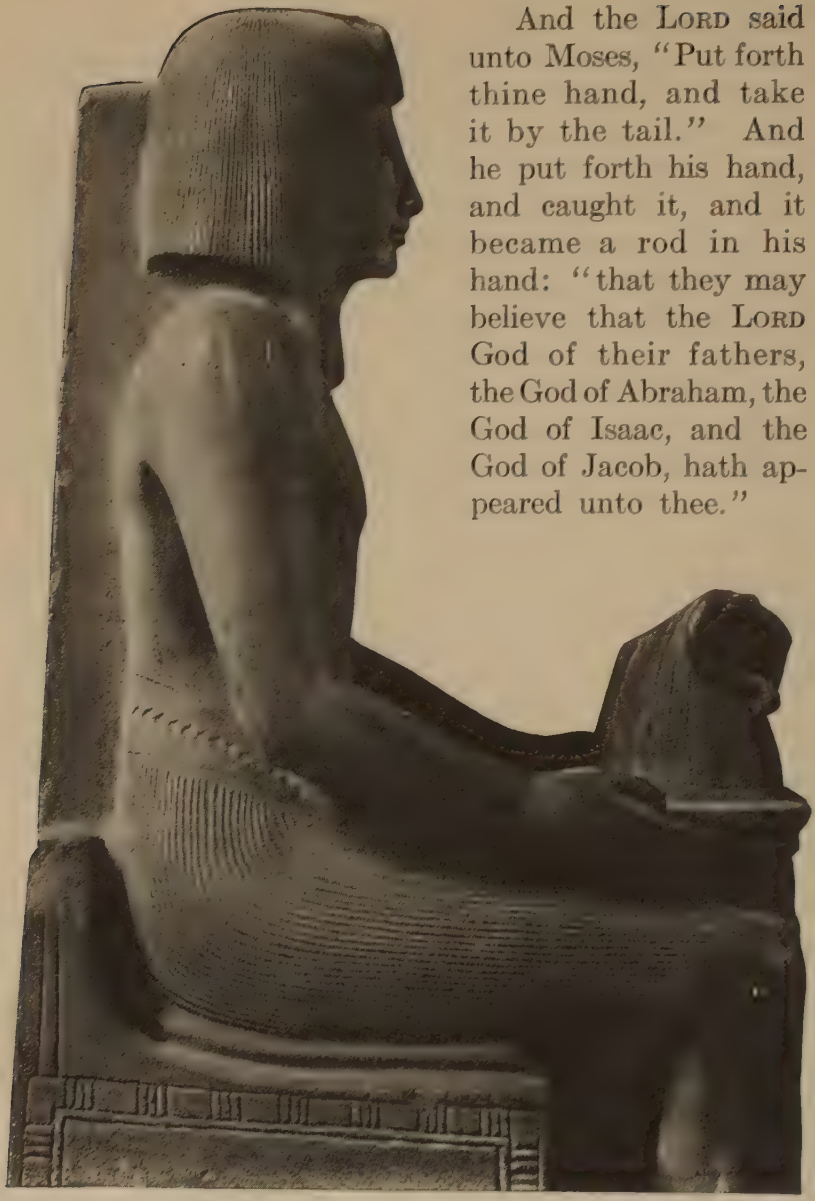
There are two types of God-called men: one, like Isaiah, who responds with instant obedience, "Here am I, send me"; and the other, like Moses, who protests his unfitness and delays his obedience. It is little wonder that Moses hesitated. No one knew better than he the power of the Pharaohs, the danger involved in such a combat. But in the end, with the concession that Aaron should be temporary spokesman, he obeyed. The struggle ended in victory, though it seemed only a partial victory, brought about by agony of spirit and the rebuke of Jehovah. But the emancipator was ready, equipped in soul as well as in mind for the mighty work to which God had called him.

And Moses answered and said, "But, behold, they will not believe me, nor hearken unto my voice: for they will say, 'The LORD hath not appeared unto thee.'"

And the LORD said unto him, "What is that in thine hand?"

And he said, "A rod."

And he said, "Cast it on the ground." And he cast it on the ground, and it became a serpent; and Moses fled from before it.



And the LORD said unto Moses, "Put forth thine hand, and take it by the tail." And he put forth his hand, and caught it, and it became a rod in his hand: "that they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee."

STATUE OF SETI II
Photograph by courtesy of the British Museum

And the LORD said furthermore unto him, "Put now thine hand into thy bosom."

And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

And he said, "Put thine hand into thy bosom again."

And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

"And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land."

And Moses said unto the LORD, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue."

And the LORD said unto him, "Who hath made man's mouth? Or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

And he said, "O my Lord, send, I pray thee, by the hand of him whom thou wilt send."

And the anger of the LORD was kindled against Moses, and he said, "Is not Aaron, the Levite, thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and

I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs."

And Moses went and returned to Jethro, his father-in-law, and said unto him, "Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive."

And Jethro said to Moses, "Go in peace."

And the LORD said unto Moses in Midian, "Go, return into Egypt: for all the men are dead which sought thy life."

And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.

And the LORD said unto Moses, "When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. And thou shalt say unto Pharaoh, 'Thus saith the LORD, Israel is my son, even my firstborn': and I say unto thee, 'Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.'"

And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the LORD

had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshiped. —Exodus 4:1–23, 28–31.

Bricks Without Straw

Moses, trembling and fearful, yet obedient, returned to Egypt. The two servants of Jehovah appeared before Pharaoh with the stirring demand, "Let my people go!" The reply was sharp and incisive. It was the order to tighten the yoke of bondage. "Bricks without straw" has become a phrase signifying an intolerable burden. "When the tale of bricks is doubled, then Moses comes," is an ancient proverb.

And afterward Moses and Aaron went in, and told Pharaoh, "Thus saith the Lord God of Israel, 'Let my people go, that they may hold a feast unto me in the wilderness.'"

And Pharaoh said, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go."

And they said, "The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword."

And the king of Egypt said unto them, "Wherefore do ye, Moses and Aaron, let the people from their works? Get you unto your burdens."

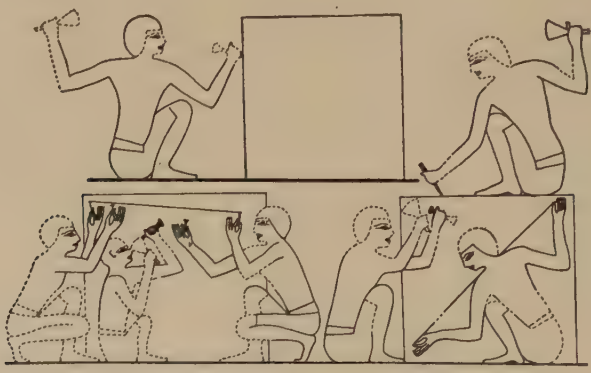
And Pharaoh said, "Behold, the people of the land now are many, and ye make them rest from their burdens."

And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, "Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for them-

MAKING SUN-DRIED BRICKS

From a wall-painting in the tomb of Rekhmara at Thebes. DYNASTY XVIII, 1533–1450 B.C.

Nile mud, generally mixed with chaff or straw, is being worked with a hoe, carried away in buckets and dumped in a pile. Lying on the ground in a row are three bricks, from the last of which a wooden mold, used in shaping them, is being lifted. An overseer with a stick is seated close by. The finished bricks are carried off by means of a yoke across the shoulders. So the Hebrews made bricks in Egypt.



STONE-CUTTERS DRESSING BLOCKS

From a wall-painting in the tomb of Rekhmara at Thebes. DYNASTY XVIII, 1533–1450 B.C.

Four men with mallets and chisels are dressing down blocks to true surfaces. In lower left corner one of them is assisted by two more who test the accuracy of his work. After two edges of the block are determined a cord is stretched between two pegs and other pegs of equal length, held as a gauge at any point on the surface, show how much remains to be chiseled away.

By courtesy of the Metropolitan Museum

selves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof: for they be idle; therefore they cry, saying, 'Let us go and sacrifice to our God.' Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words."

And the taskmasters of the people went out, and their officers, and they spake to the people, saying, "Thus saith Pharaoh, 'I will not give you straw. Go ye, get you straw where ye can find it: yet not aught of your work shall be diminished.'"

So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the taskmasters hasted them, saying, "Fulfil your works, your daily tasks, as when there was straw."

And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, "Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore?"

Then the officers of the children of Israel came and cried unto Pharaoh, saying, "Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, 'Make brick': and, behold, thy servants are beaten; but the fault is in thine own people."

But he said, "Ye are idle, ye are idle: therefore ye say, 'Let us go and do sacrifice to the LORD.' Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks."

And the officers of the children of Israel did see that they were in evil case, after it was said, "Ye shall not minish aught from your bricks of your daily task."

And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said unto them, "The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us."

And Moses returned unto the LORD, and said, "Lord, wherefore hast thou so evil entreated this people? Why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all." —Exodus 5.

THE CONTEST WITH PHARAOH

The great duel began. Plague followed plague, but Pharaoh was unmoved. Then came the three days of darkness, darkness that could be felt, so thick that no wheel turned, and no one even ventured out-of-doors. Pharaoh yielded, and granted permission to go; but the flocks and herds must remain.

Then the LORD said unto Moses, "Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land."

And God spake unto Moses, and said unto him, "I am the LORD: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, 'I am the LORD, and I will bring you out

from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.'"

STATUE OF KHA-AEM-NAST, SON OF RAMESES II

By courtesy of British Museum

Rameses II is supposed to be the Pharaoh of the Oppression. Perhaps this son was one of the magicians who engaged in a duel with Moses and Aaron.

And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage. And the LORD spake unto Moses, saying, "Go in, speak unto Pharaoh, King of Egypt, that he let the children of Israel go out of his land."

And Moses spake before the LORD, saying, "Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me?"

And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh, King of Egypt, to bring the children of Israel out of the land of Egypt. —Exodus 6:1–13.

AARON AND THE SOOTHSAYERS

And the LORD said unto Moses, "See, I have made thee a god to Pharaoh: and Aaron, thy brother, shall be thy prophet. Thou shalt speak all that I command thee: and Aaron, thy brother, shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people, the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them."

And Moses and Aaron did as the LORD commanded them, so did they. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

And the LORD spake unto Moses and unto Aaron, saying, "When Pharaoh shall speak unto you, saying, 'Shew a miracle for you': then thou shalt say unto Aaron, 'Take thy rod, and cast it before Pharaoh, and it shall become a serpent.'"

And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod

swallowed up their rods. And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

—Exodus 6:1–13; Exodus 7:1–13.

THE PLAGUES OF EGYPT

I. THE PLAGUE OF BLOOD

And the LORD said unto Moses, "Pharaoh's heart is hardened, he refuseth to let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, 'The LORD God of the Hebrews hath sent me unto thee, saying, "Let my people go, that they may serve me in the wilderness": and, behold, hitherto thou wouldest not hear. Thus saith the LORD, "In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river."'"

And the LORD spake unto Moses, "Say unto Aaron, 'Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.'"

And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the

fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said. And Pharaoh turned and went into his house, neither did he set his heart to this also. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. And seven days were fulfilled, after that the LORD had smitten the river.

II. THE PLAGUE OF FROGS

And the LORD spake unto Moses, "Go unto Pharaoh, and say unto him, 'Thus saith the LORD, "Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs: and the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs: and the frogs shall come up both on thee, and upon thy people, and upon all thy servants."'"

And the LORD spake unto Moses, "Say unto Aaron, 'Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.'"

And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

Then Pharaoh called for Moses and Aaron, and said, "Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD."

And Moses said unto Pharaoh, "Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only?"

And he said, "To-morrow."

And he said, "Be it according to thy word: that thou mayest know that there is none like unto the LORD our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only."

And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh. And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps: and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

III. THE PLAGUE OF LICE

And the LORD said unto Moses, "Say unto Aaron, 'Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.'"

And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to

bring forth lice, but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, "This is the finger of God": and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

IV. THE PLAGUE OF FLIES

And the LORD said unto Moses, "Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, 'Thus saith the LORD, "Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth. And I will put a division between my people and thy people: to-morrow shall this sign be."'"

And the LORD did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

And Pharaoh called for Moses and for Aaron, and said, "Go ye, sacrifice to your God in the land."

And Moses said, "It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the

wilderness, and sacrifice to the LORD our God, as he shall command us."

And Pharaoh said, "I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me."

And Moses said, "Behold, I go out from thee, and I will intreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD."

And Moses went out from Pharaoh, and intreated the LORD. And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart at this time also, neither would he let the people go.

V. THE PLAGUE OF CATTLE-DISEASE

Then the LORD said unto Moses, "Go in unto Pharaoh, and tell him, 'Thus saith the LORD God of the Hebrews, "Let my people go, that they may serve me. For if thou refuse to let them go, and wilt hold them still, behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain. And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel."'"

And the LORD appointed a set time, saying, "To-morrow the LORD shall do this thing in the land." And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the

children of Israel died not one. And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

VI. THE PLAGUE OF BOILS

And the LORD said unto Moses and unto Aaron, "Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt."

And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

VII. THE PLAGUE OF HAIL

And the LORD said unto Moses, "Rise up early in the morning, and stand before Pharaoh, and say unto him, 'Thus saith the LORD God of the Hebrews, "Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to shew in thee

my power; and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.'"'"

He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: and he that regarded not the word of the LORD left his servants and his cattle in the field.

And the LORD said unto Moses, "Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt." And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail.

And Pharaoh sent, and called for Moses and Aaron, and said unto them, "I have sinned this time: the LORD is righteous, and I and my people are wicked.

Intreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer."

And Moses said unto him, "As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the LORD'S. But as for thee and thy servants, I know that ye will not yet fear the LORD God."

And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled. But the wheat and the rye were not smitten: for they were not grown up. And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

VIII. THE PLAGUE OF LOCUSTS

And the LORD said unto Moses, "Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the LORD."

And Moses and Aaron came in unto Pharaoh, and said unto him, "Thus saith the LORD God of the Hebrews, 'How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me.

Else, if thou refuse to let my people go, behold, to-morrow will I bring the locusts into thy coast: and they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: and they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day.'"

And he turned himself, and went out from Pharaoh.

And Pharaoh's servants said unto him, "How long shall this man be a snare unto us? Let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?"

And Moses and Aaron were brought again unto Pharaoh: and he said unto them, "Go, serve the LORD your God: but who are they that shall go?"

And Moses said, "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the LORD."

And he said unto them, "Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you. Not so: go now, ye that are men, and serve the LORD; for that ye did desire." And they were driven out from Pharaoh's presence.

And the LORD said unto Moses, "Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left."

And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the

land all that day, and all that night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

Then Pharaoh called for Moses and Aaron in haste; and he said, "I have sinned against the LORD your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only."

And he went out from Pharaoh, and intreated the LORD. And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red Sea; there remained not one locust in all the coasts of Egypt. But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

IX. THE PLAGUE OF DARKNESS THAT COULD BE FELT

And the LORD said unto Moses, "Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt."

And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

And Pharaoh called unto Moses, and said, "Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you."

And Moses said, "Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither."

But the LORD hardened Pharaoh's heart, and he would not let them go.

And Pharaoh said unto him, "Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die."

And Moses said, "Thou hast spoken well, I will see thy face again no more."

X. "THE FIRSTBORN SHALL DIE"

And the LORD said unto Moses, "Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold."

And the LORD gave the people favour in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

And Moses said, "Thus saith the LORD, 'About midnight will I go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne,

EGYPTIAN TEMPLE AT THEBES
Photograph by Professor Lewis Bayles Paton

This is one of the famous temples of Egypt, not far from the valley of the Tombs of the Kings. The situation is very fine. Back of it rise the great cliffs, and from the terrace the valley of the Nile spreads out before the visitor.

even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.' And all these thy servants shall come down unto me, and bow down themselves unto me, saying, 'Get thee out, and all the people that follow thee': and after that I will go out."

And he went out from Pharaoh in a great anger.

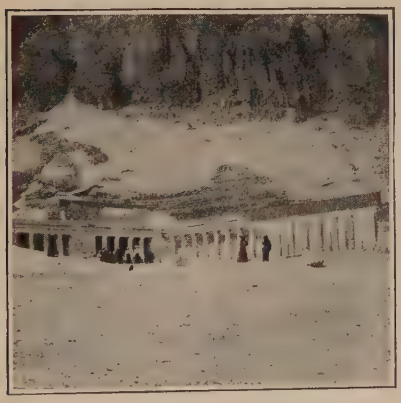
And the LORD said unto Moses, "Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt."

And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land. —Exodus 7:14–25; 8; 9; 10; 11.

THE PASSOVER

The twelfth chapter of Exodus gives in detail the origin of the great national institution, the Passover. This institution was intended to be a constant reminder of the dangers through which the nation had passed and of the mighty deliverance which God had wrought in its behalf. Its picturesque and graphic symbolism, the family observance, the appeal to the imagination of the child, made it an admirable means of preservation of national history and awaking of national feeling. What the flag has been to modern nations in its appeal to patriotism through the memory of sacrifice and service, to a still greater degree has been the Passover to every son of Israel.

And the LORD spake unto Moses and Aaron in the land of Egypt, saying, "This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, 'In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.



COLONNADE OF EGYPTIAN TEMPLE AT THEBES

Photograph by Professor Lewis Bayles Paton

Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roasted with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

"'And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation,

and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance forever.

"'In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.'"

Then Moses called for all the elders of Israel, and said unto them, "Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons forever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

"And it shall come to pass, when your children shall say unto you, 'What mean ye by this service?' that ye shall say, 'It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.'"

And the people bowed the head and worshiped. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

—Exodus 12:1–28.

THE DEATH OF THE FIRSTBORN. OUT OF BONDAGE

In the darkness of the night the blow fell upon Egypt. The long contest ended in the death of the firstborn of every Egyptian household. For the moment official Egypt was in a panic. Pharaoh sent for Moses and Aaron and commanded them to go. The word was passed through all the Hebrew camps. The whip of the overseer fell from his hand. Up from the Delta, from the long grinding toil of the brick-yards they marched by the hundreds and thousands,— a free people. It was not a nation, but it was the raw material of a nation. The bitter experience of the desert was before it, but it was free. Better the suffering of the desert than bondage in Egypt, for in bondage a national life could never develop.

And it came to pass that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

And he called for Moses and Aaron by night, and said, "Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. Also take your flocks and

your herds, as ye have said, and be gone; and bless me also."

And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, "We be all dead men."

And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: and the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

FROM THE BRICK-YARDS TO SUCCOTH

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

Now the sojourning of the children of Israel who dwelt in Egypt was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day, it came to pass, that all the hosts of the LORD went out from the land of Egypt. It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations. —Exodus 12:29–42.

The Escape

The host was now on the march but the difficulties of leadership had just begun. Pharaoh was not long in recovering from his panic. The war-chariots were ordered in pursuit. The fugitives were driven into a position from which escape seemed impossible, — the mountains on either hand, the sea before them. But the LORD opened a path through the sea. The great unorganized host passed over in safety, but the heavy war-chariots, sinking in the sand, were overwhelmed by the rushing waters and the whole army, men and horses, perished miserably. In the pale light of the stormy morning, the fugitives "saw the Egyptians dead upon the seashore," and realized the magnitude of their deliverance.

THE PILLAR OF CLOUD BY DAY AND OF FIRE BY NIGHT

AND it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, "Lest peradventure the people repent when they see war, and they return to Egypt."

But God led the people about, through the way of the wilderness of the Red Sea: and the children of Israel went up harnessed out of the land of Egypt. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, "God will surely visit you; and ye shall carry up my bones away hence with you."

And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar

of fire, to give them light; to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

—Exodus 13:17–22.

The Safe Crossing of the Red Sea

THE MARCH TO THE SEA

And the Lord spake unto Moses, saying, "Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, 'They are entangled in the land, the wilderness hath shut them in.' And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord." And they did so.

And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, "Why have we done this, that we have let Israel go from serving us?" And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the Lord hardened the heart of Pharaoh, King of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians

marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

And they said unto Moses, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, 'Let us alone that we may serve the Egyptians?' For it had been better for us to serve the Egyptians, than that we should die in the wilderness."

"STAND STILL AND SEE THE SALVATION OF THE LORD"

And Moses said unto the people, "Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The LORD shall fight for you, and ye shall hold your peace."

And the LORD said unto Moses, "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen."

THROUGH THE RED SEA

And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and

stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

THE EGYPTIANS DEAD UPON THE SEASHORE

And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drove them heavily: so that the Egyptians said, "Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians."

And the LORD said unto Moses, "Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen."

And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained

not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses. —Exodus 14.

THE TE DEUM OF VICTORY

Then sang Moses and the children of Israel this song unto the LORD, and spake, saying,

"I will sing unto the LORD, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.
The LORD is my strength and song,
And he is become my salvation:
He is my God, and I will prepare him an habitation:
My father's God, and I will exalt him.
The LORD is a man of war:
The LORD is his name. Pharaoh's chariots and his host hath he cast into the sea:
His chosen captains also are drowned in the Red Sea.
The depths have covered them:
They sank into the bottom as a stone.
Thy right hand, O LORD, is become glorious in power:
Thy right hand, O LORD, hath dashed in pieces the enemy.
And in the greatness of thine excellency thou hast overthrown them that rose up against thee:
Thou sentest forth thy wrath, which consumed them as stubble.

And with the blast of thy nostrils the waters were gathered together,
The floods stood upright as an heap,
And the depths were congealed in the heart of the sea.
The enemy said, 'I will pursue, I will overtake, I will divide the spoil;
My lust shall be satisfied upon them;
I will draw my sword, my hand shall destroy them.'
Thou didst blow with thy wind, the sea covered them:
They sank as lead in the mighty waters. Who is like unto thee, O LORD, among the gods?
Who is like thee, glorious in holiness,
Fearful in praises, doing wonders?
Thou stretchedst out thy right hand,
The earth swallowed them.
Thou in thy mercy hast led forth the people which thou hast redeemed:
Thou hast guided them in thy strength unto thy holy habitation.
The people shall hear, and be afraid:
Sorrow shall take hold on the inhabitants of Palestina.
Then the dukes of Edom shall be amazed;
The mighty men of Moab, trembling shall take hold upon them;
All the inhabitants of Canaan shall melt away.
Fear and dread shall fall upon them;
By the greatness of thine arm they shall be as still as a stone;
Till thy people pass over, O LORD,
Till the people pass over, which thou hast purchased.
Thou shalt bring them in, and plant them in the mountain of thine inheritance,
In the place, O LORD, which thou hast made for thee to dwell in,

In the Sanctuary, O LORD, which thy hands have
established.
The LORD shall reign for ever and ever.

"For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea."

THE SONG OF MIRIAM

And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them,

"Sing ye to the LORD, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea."

—Exodus 15:1–21.

MIRIAM'S SONG

Sound the loud timbrel o'er Egypt's dark sea!
Jehovah has triumphed, — his people are free.
Sing, — for the pride of the tyrant is broken,
His chariots, his horsemen, all splendid and brave.
How vain was their boast; for the LORD hath but spoken,
And chariots and horsemen are sunk in the wave.
Sound the loud timbrel o'er Egypt's dark sea!
Jehovah has triumphed, — his people are free.
Praise to the Conqueror, praise to the Lord!
His word was our arrow, his breath was our sword.
Who shall return to tell Egypt the story
Of those she sent forth in the hour of her pride?
For the LORD hath looked out from his pillar of glory,
And all her brave thousands are dashed in the tide.
Sound the loud timbrel o'er Egypt's dark sea!
Jehovah has triumphed, — his people are free!

— *Thomas Moore.*

QUESTIONS

What was the cause of the enslavement of the Hebrews in Egypt? Was it a sudden or a gradual movement?

What was the cruel decree of Pharaoh?

How did one mother evade it?

What was Moses' education?

What was his training for his task?

What was his first act of sympathy for his countrymen?

What form of oppression did Pharaoh impose at the time?

Where did Moses go?

What happened to him there?

What was he commanded to do?

What was his answer?

Who was delegated to help him?

Describe each of the plagues of Egypt. What was Pharaoh's reply to Moses' demand?

What led Pharaoh to let the people go?

What was the Passover?

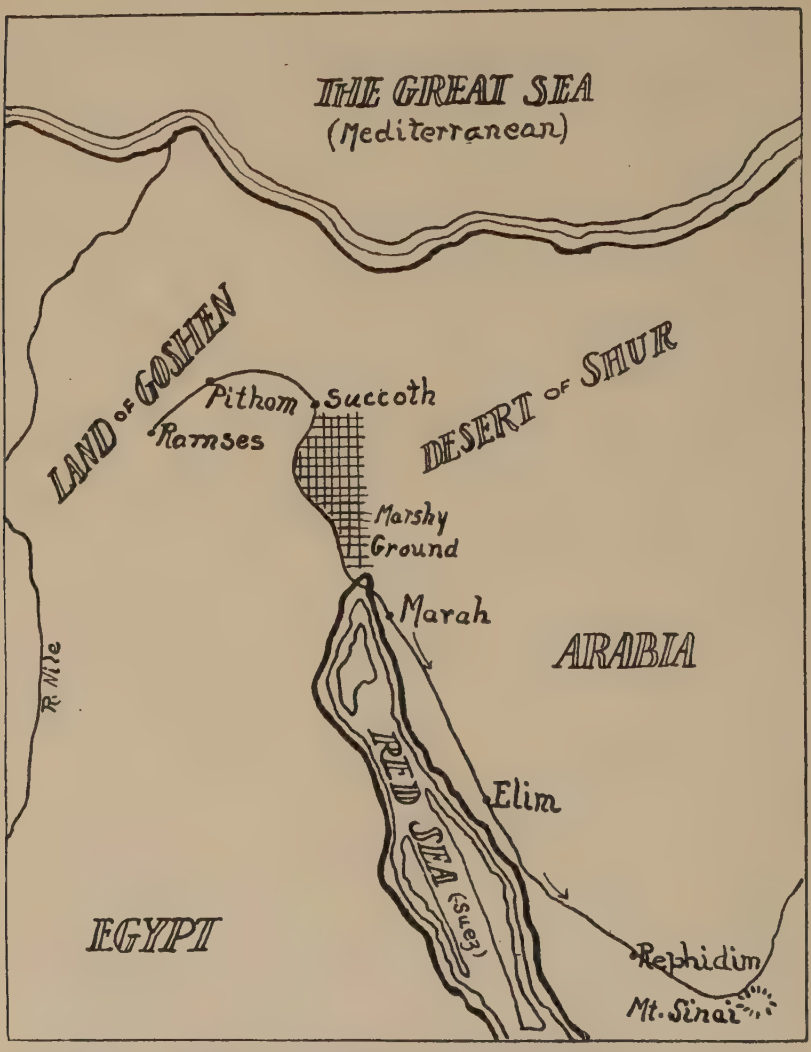
Give the details of its celebration. What did the people take with them?

Describe the crossing. What happened to the Egyptians?

NOTES

The mummy of Rameses II., probably the Pharaoh of the oppression, is in the museum at Cairo, Egypt.

There are many very interesting books about Egypt. "A History of Egypt" by James Breasted is one of the best. But our knowledge is being increased constantly by new discoveries. Great quantities of papyri have been found in the tomb of Tutankhamen, which, when deciphered, may add greatly to our knowledge. The novels of Georg Ebers contain much accurate information. "The Yoke" by Elizabeth Miller, and "The Moon of Israel" by Rider Haggard are novels of the Exodus. "William the Conqueror," a story by Rudyard Kipling in "The Day's Work," tells of a famine in India and the government's measures to overcome it.



MAP OF THE WILDERNESS WANDERINGS FROM EGYPT TO MOUNT SINAI

In the Wilderness

THERE is no short cut to national greatness. Any nation which has contributed to the general welfare of the human race, which has played any part in God's plan for humanity, looks back upon periods of desert wandering, on times when there were heroes and martyrs and miraculous deliverances, when there were bitter complainings also, and distress of spirit. But it is only so that nations are "out of weakness made strong."

It was absolutely necessary that the huge unorganized mob of slaves which came out of Egypt should have discipline before it could become a nation; and the peninsula of Mount Sinai, with its barren wastes, its wild ravines, its towering mountain peaks, its tribes of fierce warriors, was an excellent school-room.

In the Wilderness

The Bitter Waters of Marah

The first lesson came in a forced march of three days into the waterless regions of the desert. When the well at Marah was reached, there was intense disappointment; the water was bitter. There arose the first murmuring of the people against Moses, who, casting a branch into the unclean water, made it sweet, and used the incident to teach the people that God would give them health if they were obedient to his laws.

SO Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, "What shall we drink?"

And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, and said, "If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee."

—Exodus 15:22-26.

The Oasis of Elim

From Marah the march was resumed to Elim, which was a large oasis where the host could take breath, refit, and make ready for

AN OASIS IN THE DESERT

Photograph by W. A. Pottenger expressly for The Book of Life

The little group of palm-trees shows a spot in the desert where a spring bubbling up provides moisture for vegetation. It was at places like this that the children of Israel halted in their march through the desert.

the onward journey. On the march, the spirits of the people sank. They forgot all about the hardships of slavery, the stinging lash, the unending tale of bricks, the long hours of toil. They thought only of the flesh-pots of Egypt. A full stomach even with slavery seemed better to them than freedom with hunger. Bitterly they reproached the leader who took them away from the "comforts" of bondage.

And they came to Elim, where were twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters.

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. —Exodus 15:27-16:1.

The Quails and Manna

GOD HEARKENS UNTO THE COMPLAINTS OF HIS PEOPLE

And the whole congregation of the children of Israel murmured against Moses and Aaron in the

wilderness: and the children of Israel said unto them, "Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

Then said the LORD unto Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily."

And Moses and Aaron said unto all the children of Israel, "At even, then ye shall know that the LORD hath brought you out from the land of Egypt: and in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us?"

And Moses said, "This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? Your murmurings are not against us, but against the LORD."

And Moses spake unto Aaron, "Say unto all the congregation of the children of Israel, 'Come near before the LORD: for he hath heard your murmurings.'"

And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

And the LORD spake unto Moses, saying, "I have heard the murmurings of the children of Israel: speak

unto them, saying, 'At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.'"

THE HOSTS ARE FED

And it came to pass that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, "It is manna": for they wist not what it was.

And Moses said unto them, "This is the bread which the LORD hath given you to eat. This is the thing which the LORD hath commanded, 'Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.'"

And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, "Let no man leave of it till the morning."

Notwithstanding, they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

A DOUBLE PORTION ON THE SIXTH DAY

And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man:

and all the rulers of the congregation came and told Moses.

And he said unto them, "This is that which the LORD hath said, 'To-morrow is the rest of the holy Sabbath unto the LORD: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.'"

And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

And Moses said, "Eat that to-day; for to-day is a Sabbath unto the LORD: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none."

And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

And the LORD said unto Moses, "How long refuse ye to keep my commandments and my laws? See, for that the LORD hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." So the people rested on the seventh day. And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

A PORTION IS KEPT IN REMEMBRANCE OF THE WILDERNESS

And Moses said, "This is the thing which the LORD commandeth, 'Fill an omer of it to be kept for your

Moses and the Children of Israel in the Wilderness

Painted expressly for The Book of Life by Oscar Norberg

"So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water." Exodus 15 : 22.

O. NORBERG

generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.'"

And Moses said unto Aaron, "Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations."

As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept. And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan. Now an omer is the tenth part of an ephah.

—Exodus 16:2-36.

THE MANNA GATHERERS

Comrades, haste! the tent's tall shading
Lies along the level sand,
Far and faint: the stars are fading
Over the gleaming western strand.
Airs of morning
Freshen the bleak burning land.

Haste, or e'er the third hour glowing
With its eager thirst prevail,
O'er the moist pearls now bestrowing
Thymy slope and rushy vale.

. . . . . .

Comrades — what our sires have told us,
Watch and wait, for it will come.

. . . . . .

Not by manna show'rs at morning
Shall our board be then supplied,
But a strange pale gold, adorning
Many a tufted mountain's side.
Yearly feed us,
Year by year our murmurings chide.

There, no prophet's touch awaiting,
From each cool deep cavern start
Rills, that since their first creating
Ne'er have ceased to sing their part;
Oft we hear them
In our dreams, with thirsty heart.
— *John Keble.*

Water from the Rock

After another long and weary march, the tired and thirsty multitude found the springs at Rephidim in the hands of the Amalekites. This discovery all but caused a mutiny. Moses was almost in despair, but at the command of the Lord, he smote the rock, and sweet water came forth. This deliverance, perhaps more than any other in the desert, made its impression upon the imagination of the people, and it finds its reflection in such passages of the Bible as Psalms 78: 20; Isaiah 48: 21; I Corinthians 10: 4.

And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, "Give us water that we may drink."

And Moses said unto them, "Why chide ye with me? Wherefore do ye tempt the Lord?"

And the people thirsted there for water; and the people murmured against Moses, and said, "Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?"

And Moses cried unto the Lord, saying, "What shall I do unto this people? They be almost ready to stone me."

And the Lord said unto Moses, "Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in

thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink."

And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, "Is the LORD among us, or not?" —Exodus 17:1–7

The Fight with Amalek

Now came the first test of strength in contact with hostile forces. If this mob of brick-makers, hewers of wood, and drawers of water, was ever to do anything but whine for the flesh-pots of Egypt, it must show itself fit to survive. It must conquer its enemies or perish miserably in the desert. For days the warrior tribes of the desert had been hanging on the flanks and rear of the marching column, cutting off stragglers, making progress difficult. Now a considerable force had planted itself squarely across the line of march. Moses accepted the challenge. Choosing as leader a young man named Joshua, he sent the host into the first battle. He himself stood on a hill, watching the fight with anxious eyes. As he grew weary, two of the elders "stayed up his hands," and so the host continued fighting in the valley, the leader praying on the hill, until in the evening the first great battle in the history of the chosen people was won. To faith in divine guidance was now added the indispensable consciousness of personal power.

Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, "Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand."

So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses

held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the LORD said unto Moses, "Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven."

And Moses built an altar, and called the name of it Jehovah-nissi: for he said, "Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation." —Exodus 17:8–16.

The Advice of Jethro

After the battle with foes in the desert came the meeting with friends. The old priest, Jethro, the father-in-law of Moses, appeared. He must have been a very wise old man indeed. He noticed the breaking strain which the conduct of all the affairs of the people imposed upon Moses, and he suggested very sensibly effective administrative machinery, — laws, regulations, judges, and officers. The mob of slaves was now becoming an orderly society, with forms of government and a growing consciousness of resourcefulness and strength.

When Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt; then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back, and her two sons; of which the name of the one was Gershom; for he said, "I have been an alien in a strange

GROUP OF ARABS

Photograph contributed by the Reverend Doctor Charles W. Gilkey

This is a typical group consisting of the chief, who is standing up, and his followers.

land": and the name of the other was Eliezer; "for the God of my father," said he, "was mine help, and delivered me from the sword of Pharaoh": and Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God: and he said unto Moses, "I, thy father-in-law Jethro, am come unto thee, and thy wife, and her two sons with her."

And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent.

And Moses told his father-in-law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the LORD delivered them. And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out

of the hand of the Egyptians. And Jethro said, "Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly he was above them."

And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.

And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. And when Moses' father-in-law saw all that he did to the people, he said, "What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?"

And Moses said unto his father-in-law, "Because the people come unto me to enquire of God: when they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws."

And Moses' father-in-law said unto him, "The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: be thou for the people to God-ward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out

of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace." So Moses hearkened to the voice of his father-in-law, and did all that he had said.

And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves. And Moses let his father-in-law depart; and he went his way into his own land.

—Exodus 18.

At Sinai

After the discipline of the people through physical suffering and struggle came the spiritual revelation. They approached Sinai. The people brought up in the flat country of the Nile delta had never seen a mountain. To such, the bare splintered crags, towering over the plain, would bring a feeling of almost overpowering awe. They must have seemed to be entering a vast natural temple. In this place of sublimity and mystery, the cloud-capped mountain towering overhead, was enacted one of the great spiritual dramas of the human race. In these events the supreme nobility of the character of Moses is revealed. The people were indifferent, but theirs was a leader absolutely devoted, who stood for the people, ready to suffer in their behalf. To him the revelation of God is made as he wrestles in agony of spirit; through him the indifferent people have their vision and their redemption.

In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

And Moses went up unto God, and the LORD called unto him out of the mountain, saying, "Thus shalt thou say to the house of Jacob, and tell the children of Israel: 'Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation.' These are the words which thou shalt speak unto the children of Israel."

And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And all the people answered together, and said, "All that the LORD hath spoken we will do." And Moses returned the words of the people unto the LORD. And the LORD said unto Moses, "Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever." And Moses told the words of the people unto the LORD.

And the LORD said unto Moses, "Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day: for the third day the LORD will come down in the sight of all the people upon Mount Sinai. And

Sinai Mountains from Which Moses Delivered the Ten Commandments

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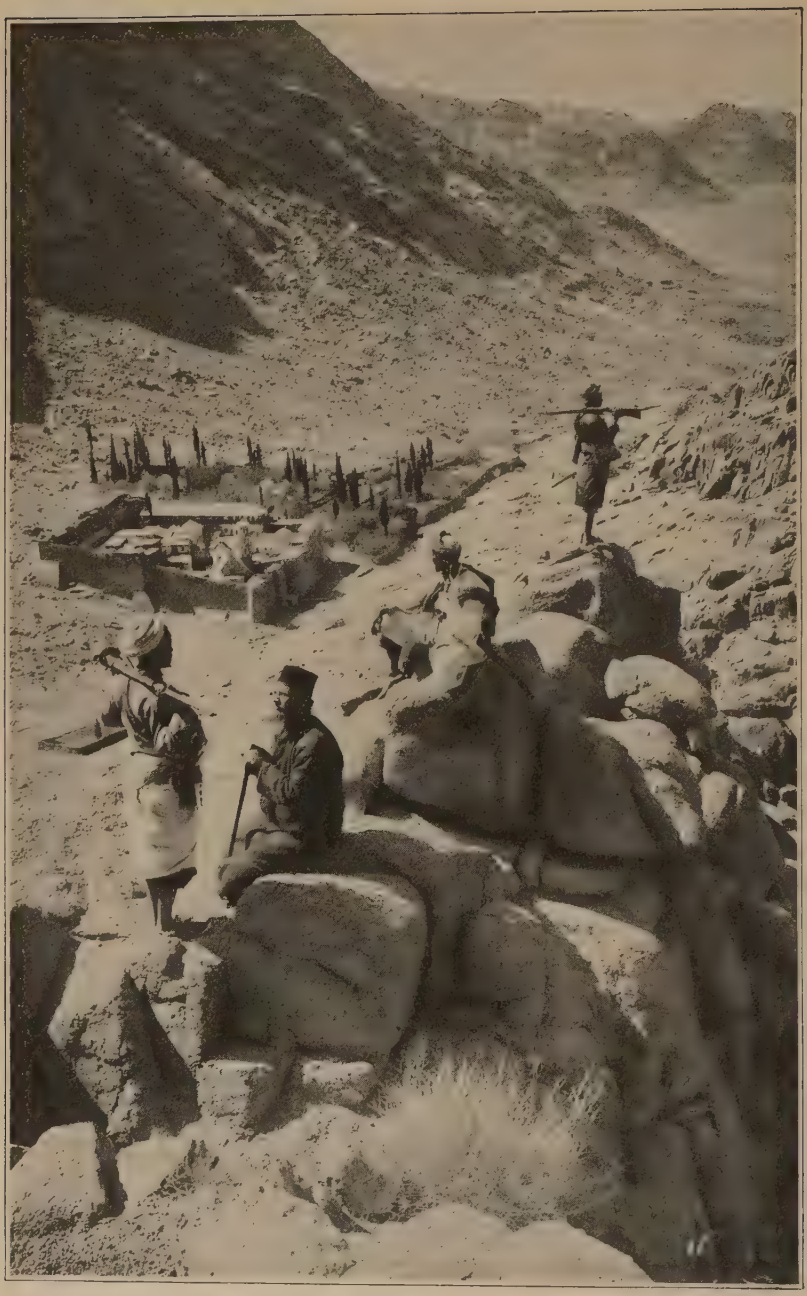
In the distance to the right is the Plain of Assemblage, where tradition places the camp of the Hebrews, and the Mt. Sinai Monastery is to the left. "How infinitely small one appears, when, standing on the lofty summit of Mt. Sinai, one contemplates that there on the vast Plain of Assemblage that stretches before the vision hundreds of feet below, forty centuries ago, the Ten Commandments were delivered to the assembled Children of Israel."



thou shalt set bounds unto the people round about, saying, 'Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.'"

And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

And he said unto the people, "Be ready against the third day."

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the LORD descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the LORD came down upon Mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up.

And the LORD said unto Moses, "Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them."

And Moses said unto the LORD, "The people cannot come up to Mount Sinai: for thou chargedst us, saying, 'Set bounds about the mount, and sanctify it.'"

And the LORD said unto him, "Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them." So Moses went down unto the people, and spake unto them. —Exodus 19.

THE TEN COMMANDMENTS

At Sinai came the revelation of God as one God and as a spirit. In spite of the failure of the many, the few have always kept the faith from the earliest times. In view of the almost universal ignorance and superstition of the times, this achievement of a primitive faith is more notable than any miracle.

And God spake all these words, saying,

"I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I

"Thou shalt have no other gods before me.

II

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I, the LORD thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

III

"Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

IV

"Remember the Sabbath Day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath Day, and hallowed it.

V

"Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

VI

"Thou shalt not kill.

VII

"Thou shalt not commit adultery.

VIII

"Thou shalt not steal.

IX

"Thou shalt not bear false witness against thy neighbour.

X

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's."

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

And they said unto Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die."

And Moses said unto the people, "Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not." —Exodus 20:1–20.

Moses and the Elders go up again upon the Mount

And he said unto Moses, "Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the Lord: but they shall not come nigh; neither shall the people go up with him."

And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, "All the words which the Lord hath said will we do."

And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings,

and sacrificed peace offerings of oxen unto the LORD. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, "All that the LORD hath said will we do, and be obedient."

And Moses took the blood, and sprinkled it on the people, and said, "Behold the blood of the covenant, which the LORD hath made with you concerning all these words."

Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

And the LORD said unto Moses, "Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them."

And Moses rose up, and his minister, Joshua: and Moses went up into the mount of God.

And he said unto the elders, "Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them."

And Moses went up into the mount, and a cloud covered the mount. And the glory of the LORD abode upon Mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went

into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights. — Exodus 24.

The Golden Calf

The strain upon the people left alone by Moses was too great. Their high-strung temperaments gave way. Even Aaron joined the popular movement and made them a golden calf, which they worshiped in a wild orgy of licentious frenzy, which went on until it was checked by the stern repressive measures of Moses.

And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him."

And Aaron said unto them, "Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me."

And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt."

And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, "To-morrow is a feast to the Lord."

And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

And the Lord said unto Moses, "Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned

aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said, 'These be thy gods, O Israel, which have brought thee up out of the land of Egypt.'"

And the LORD said unto Moses, "I have seen this people, and, behold, it is a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."

And Moses besought the LORD his God, and said, "LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, 'For mischief did he bring them out, to slay them in the mountains and to consume them from the face of the earth?' Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, 'I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever.'"

And the LORD repented of the evil which he thought to do unto his people.

And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. And when Joshua heard the noise of the people as they shouted, he said unto Moses, "There is a noise of war in the camp."

And he said, "It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear."

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

And Moses said unto Aaron, "What did this people unto thee, that thou hast brought so great a sin upon them?"

And Aaron said, "Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, 'Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.'

"And I said unto them, 'Whosoever hath any gold, let them break it off.' So they gave it me: then I cast it into the fire, and there came out this calf."

And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies): then Moses stood in the gate of the camp, and said, "Who is on the LORD's side? Let him come unto me." And all the sons of Levi gathered themselves together unto him.

And he said unto them, "Thus saith the LORD God of Israel, 'Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.'"

And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. For Moses had said, "Consecrate yourselves to-day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day." —Exodus 32:1–29.

The New Tables of Stone

And the LORD said unto Moses, "Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount."

And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto Mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone. And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, "The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

And Moses made haste, and bowed his head toward the earth, and worshiped.

The Return of Moses from Sinai

And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in Mount Sinai. And till Moses had done speaking with them, he put a veil on his face. But when Moses went in before the Lord to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him. —Exodus 34:1–8 and 29–35.

The Tabernacle in the Desert

During the long years of the desert wandering, the people lived in tents. The memory of this experience remained vividly in the minds of the people for centuries. "To your tents, O Israel" was the cry of revolt even in the days of the monarchy. "Without the camp" was a phrase used even in New Testament times. It was natural that the place of worship in the desert should be a tent. "No Gothic or Byzantine style can reveal to us more clearly the dates of the churches and cathedrals of modern Europe, than those rough boards of acacia wood, those coarse tent-cloths of goats' hair and rams' skin, dyed red after the Arabian fashion, indicated the epoch of the primitive Jewish sanctuary. The names of the archi-

tects of the Temple of Solomon have perished; but the names of the builders of the tabernacle, the first founders of Jewish architecture, the rude beginnings of Israelitish art, are emphatically recorded." Within the tabernacle was the ark, with its cherubim, carried in front of the marching hosts.

And Moses gathered all the congregation of the children of Israel together, and said unto them, "These are the words which the LORD hath commanded, that ye should do them: 'Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the LORD: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath Day.'"

And Moses spake unto all the congregation of the children of Israel, saying, "This is the thing which the LORD commanded, saying, 'Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD: gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, and oil for the light, and spices for anointing oil, and for the sweet incense, and onyx stones, and stones to be set for the ephod, and for the breastplate. And every wise-hearted among you shall come, and make all that the LORD hath commanded: the tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, the ark, and the staves thereof, with the mercy seat, and the veil of the covering, the table, and his staves, and all his vessels, and the shewbread, the candlestick also for the light, and his furniture, and his lamps, with the oil for the light, and the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the

door at the entering in of the tabernacle, the altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot, the hangings of the court, his pillars, and their sockets, and the hanging for the door of the court, the pins of the tabernacle, and the pins of the court, and their cords, the cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.'"

THE FREE-WILL OFFERING OF THE PEOPLE

And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

THE MEN AND WOMEN BRING GOLDEN ORNAMENTS AND JEWELS

And they came, both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the LORD.

THE MEN BRING BLUE AND PURPLE AND LINEN AND SKINS

And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass brought the LORD's offering: and every man with

whom was found shittim wood for any work of the service brought it.

THE WISE-HEARTED WOMEN BRING THEIR SPINNING

And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair.

THE RULERS BRING PRECIOUS STONES, SPICE AND OIL AND SWEET INCENSE

And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; and spice, and oil for the light, and for the anointing oil, and for the sweet incense. The children of Israel brought a willing offering unto the LORD, every man and woman whose heart made them willing to bring for all manner of work which the LORD had commanded to be made by the hand of Moses. —Exodus 35:1–29.

BEZALEEL AND AHOLIAB, THE WISE CRAFTSMEN, ARE SET APART FOR THE WORK

And Moses said unto the children of Israel, "See, the LORD hath called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled

with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue and in purple, in scarlet and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

WISE-HEARTED MEN ARE ENLISTED AS WORKMEN

Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded. And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it: and they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning. And all the wise men that wrought all the work of the sanctuary came every man from his work which they made. —Exodus 35:30–35; 36:1–4.

THE PEOPLE BRING MORE THAN ENOUGH FOR THE WORK

And they spake unto Moses, saying, "The people bring much more than enough for the service of the work, which the LORD commanded to make."

And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, "Let neither man nor woman make any more work for the offering of the sanctuary." So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.

THE TABERNACLE

And every wise-hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubim of cunning work made he them.

BOARDS FOR THE TABERNACLE

And he made boards for the tabernacle of shittim wood, standing up.

THE BLUE VEIL

And he made a veil of blue, and purple, and scarlet, and fine twined linen: with cherubim made he it of cunning work. And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver.

And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework; and the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass.

THE ARK

And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: and he overlaid it with pure gold within and without, and made a crown of gold to it round about. And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. And he made staves of shittim wood, and overlaid them with gold. And he put the staves into the rings by the sides of the ark, to bear the ark.

THE MERCY SEAT

And he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. And he made two cherubim of gold, beaten out of one piece made he them, on the two ends of the mercy seat; one cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubim on the two ends thereof. And the cherubim spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubim.

And he made the table of shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: and he overlaid it with pure gold, and made thereunto a crown of gold round about.

THE CANDLESTICK

And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same: and six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof.

THE INCENSE ALTAR

And he made the incense altar of shittim wood: the length of it was a cubit, and the breadth of it a cubit; it was foursquare; and two cubits was the height of it; the horns thereof were of the same. And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

THE ANOINTING OIL AND SWEET SPICES

And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

THE ALTAR

And he made the altar of burnt offering of shittim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the height thereof. And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass. And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the fleshhooks, and the firepans: all the vessels thereof made he of brass.

THE HOLY GARMENTS FOR THE PRIESTS

And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses.

THE GLORY OF THE TABERNACLE

And on the day that the tabernacle was reared up, the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire until the morning. So it was alway: the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle

they rested in their tents. And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not. And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed. And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed. Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed. At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

—Exodus 36; 37; 38 (in part): Numbers 9:15–23.

THE MARCHING ORDERS OF ISRAEL

And the cloud of the LORD was upon them by day, when they went out of the camp. And it came to pass, when the ark set forward, that Moses said,

"Rise up, LORD, and let thine enemies be scattered;
And let them that hate thee flee before thee."
And when it rested, he said, "Return, O LORD,
Unto the many thousands of Israel."

—Numbers 10:34–36.

THE COMPLAINING OF THE PEOPLE

At Sinai the divine element was foremost; in the subsequent wilderness wanderings the human element was prominent. Nowhere is the frankness and truthfulness of the Biblical narrative more marked.

The writer of the story makes no attempt to conceal or to gloss over the faults of the chosen people. No sooner had the host taken up the march toward Canaan, only two hundred miles distant, under the special protection of Jehovah, his promises in their ears, than they began again the mourning for Egypt, which they had left behind. Each delicacy was mentioned,—fish, cucumbers, melons, leeks, garlic. Their mouths watered as they childishly dwelt on each article of food. One would think them all princes and princesses, whom Moses had enticed away from Egypt, instead of slaves, who had been trampled under the feet of domineering masters. What a fall from the thunders of Sinai to the longing for cucumbers and melons!

And when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched. And he called the name of the place Taberah: because the fire of the LORD burnt among them.

And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, "Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely: the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried away: there is nothing at all, beside this manna, before our eyes."

And the manna was as coriander seed, and the colour thereof as the colour of bdellium. And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil. And when the dew fell upon the camp in the night, the manna fell upon it.

Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger

of the LORD was kindled greatly; Moses also was displeased.

And Moses said unto the LORD, "Wherefore hast thou afflicted thy servant? And wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? Have I begotten them, that thou shouldest say unto me, 'Carry them in thy bosom,' as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? Whence should I have flesh to give unto all this people? For they weep unto me, saying, 'Give us flesh, that we may eat.' I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness." —Numbers 11:1–15.

THE PUNISHMENT OF THE GREEDY

Again Moses was almost in despair at this exhibition of childishness. He was helped in two ways: first, by the appointment of seventy elders to assist in the administration of the government; second, by the granting of the prayers of the people, until they were full to repletion, the inevitable punishment of the greedy.

And the LORD said unto Moses, "Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And say thou unto the people, 'Sanctify yourselves against to-morrow, and ye shall eat flesh: for ye have wept in the ears of the

LORD, saying, "Who shall give us flesh to eat? For it was well with us in Egypt." Therefore the LORD will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which is among you, and have wept before him, saying, "Why came we forth out of Egypt?"' "

And Moses said, "The people, among whom I am, are six hundred thousand footmen; and thou hast said, 'I will give them flesh, that they may eat a whole month.' Shall the flocks and the herds be slain for them, to suffice them? Or shall all the fish of the sea be gathered together for them, to suffice them?"

And the LORD said unto Moses, "Is the LORD's hand waxed short? Thou shalt see now whether my word shall come to pass unto thee or not."

And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

But there remained two of the men in the camp; the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. And there ran a young man, and told Moses, and said, "Eldad and Medad do prophesy in the camp."

And Joshua, the son of Nun, the servant of Moses, one of his young men, answered and said, "My lord

Moses, forbid them." And Moses said unto him, "Enviest thou for my sake? Would God that all the LORD's people were prophets, and that the LORD would put his spirit upon them!"

And Moses gat him into the camp, he and the elders of Israel.

And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp. And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted. And the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth. —Numbers 11:16–35.

THE SENDING OUT OF THE SPIES

In spite of every difficulty, in spite of grumblings and jealousy and pestilence, the host marched on, until Kadesh-Barnea on the very borders of the Promised Land was reached. One bold stroke, and Canaan was theirs. They sent out twelve spies. The spies returned with samples of the products of the land and glowing accounts of its richness. But only two were brave enough to counsel an advance. The others told of the walled cities, the sky-scraping towers, the ferocity of the inhabitants—"There are giants in the land!" With unanimous cowardice the people accepted the majority report, and then sat in their tents and wept all night!

These are the names of the men which Moses sent to spy out the land. And Moses called Oshea, the son of Nun, Joshua.

And Moses sent them to spy out the land of Canaan, and said unto them, "Get you up this way southward, and go up into the mountain: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strongholds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land." Now the time was the time of the first ripe grapes.

So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)

THE GRAPES OF ESHCOL

And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence. And they returned from searching of the land after forty days.

THE SPIES RETURN

And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back

word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said, "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan."

And Caleb stilled the people before Moses, and said, "Let us go up at once, and possess it; for we are well able to overcome it."

GIANTS IN THE LAND FRIGHTEN THE PEOPLE

But the men that went up with him said, "We be not able to go up against the people; for they are stronger than we."

And they brought up an evil report of the land which they had searched unto the children of Israel, saying, "The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

—Numbers 13:16–33.

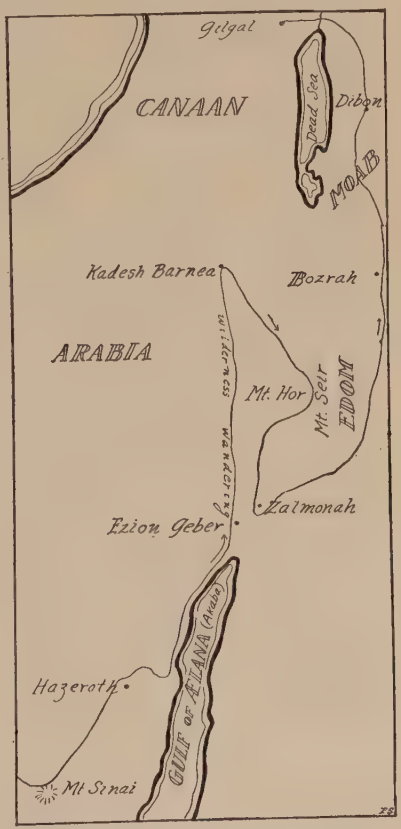
The Cowardly, Rebellious People

That was the end of the advance. Moses saw plainly that these people could not conquer Canaan. They must go back to the desert for more discipline. The old generation of slaves must die out before the new spirit of faith and courage and independence could assert itself.

And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, "Would God that we had died in the land of Egypt! Or would God we had died in this wilderness! And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt?"

And they said one to another, "Let us make a captain, and let us return into Egypt." Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

And Joshua, the son of Nun, and Caleb, the son of Jephunneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israel, saying, "The land which we passed through to search it, is an exceeding good land. If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and



MAP OF THE WILDERNESS WANDERINGS FROM MOUNT SINAI TO CANAAN

honey. Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not." But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

The LORD said unto Moses, "How long will this people provoke me? And how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they."

And Moses said unto the LORD, "Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them); and they will tell it to the inhabitants of this land: for they have heard that thou, LORD, art among this people, that thou, LORD, art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night.

"Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, 'Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.'

"And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying, 'The LORD is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.'

"Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even unto now."

And the LORD said, "I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the LORD. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it: but my servant, Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it." (Now the Amalekites and the Canaanites dwelt in the valley.) "To-morrow turn you, and get you into the wilderness by the way of the Red Sea."

THE PEOPLE MUST WANDER FORTY YEARS MORE IN THE WILDERNESS

And the LORD spake unto Moses and unto Aaron, saying, "How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, 'As truly as I live,' saith the LORD, 'as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb, the son of Jephunneh, and Joshua, the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years,

until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise. I, the LORD, have said, "I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die." ' "

And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, even those men that did bring up the evil report upon the land, died by the plague before the LORD. But Joshua, the son of Nun, and Caleb, the son of Jephunneh, which were of the men that went to search the land, lived still. And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

THE AMALEKITES DEFEAT ISRAEL

And they rose up early in the morning, and gat them up into the top of the mountain, saying, "Lo, we be here, and will go up unto the place which the LORD hath promised: for we have sinned."

And Moses said, "Wherefore now do ye transgress the commandment of the LORD? But it shall not prosper. Go not up, for the LORD is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you."

But they presumed to go up unto the hill-top: nevertheless the ark of the covenant of the LORD and Moses departed not out of the camp. Then the Amalekites came down, and the Canaanites which dwelt in that

hill, and smote them, and discomfited them, even unto Hormah. — Numbers 14.

In the Wilderness of Zin

Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there. And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying, "Would God that we had died when our brethren died before the Lord! And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink."

And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them.

Water from the Rock

And the Lord spake unto Moses, saying, "Take the rod, and gather thou the assembly together, thou, and Aaron, thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink." And Moses took the rod from before the Lord, as he commanded him.

And Moses and Aaron gathered the congregation together before the rock, and he said unto them, "Hear now, ye rebels; must we fetch you water out of this rock?"

And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

And the LORD spake unto Moses and Aaron, "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them."

—Numbers 20:1–13.

THE KING OF EDOM REFUSES A RIGHT OF WAY

A passage through Edom by the "king's highway" was refused — the beginning of that tribal hatred which persisted for so long.

And Moses sent messengers from Kadesh unto the King of Edom: "Thus saith thy brother Israel, 'Thou knowest all the travel that hath befallen us: how our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers: and when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border: let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's highway, we will not turn to the right hand nor to the left, until we have passed thy borders.'"

And Edom said unto him, "Thou shalt not pass by me, lest I come out against thee with the sword."

And the children of Israel said unto him, "We will go by the highway: and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing anything else, go through on my feet."

And he said, "Thou shalt not go through." And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him. —Numbers 20:14–21.

The Death of Aaron

And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto Mount Hor. And the Lord spake unto Moses and Aaron in Mount Hor, by the coast of the land of Edom, saying, "Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. Take Aaron and Eleazar, his son, and bring them up unto Mount Hor: and strip Aaron of his garments, and put them upon Eleazar, his son: and Aaron shall be gathered unto his people, and shall die there."

And Moses did as the Lord commanded: and they went up into Mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar, his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel. —Numbers 20:22–29.

The Brazen Serpent

Again the people murmured. The punishment was the plague of serpents of the kind which infest this part of the Sinaitic peninsula; the cure was the brazen serpent which "Moses lifted up in the wilderness." This brazen serpent became a sacred symbol and was revered until it was destroyed in the reform of Hezekiah.

THE DESERT COUNTRY OF MOAB

Photograph contributed by the Reverend Doctor Charles W. Gilkey

This is the region through which the Israelites passed on their way to the Promised Land.

And when King Arad, the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners. And Israel vowed a vow unto the LORD, and said, "If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities." And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

And they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, "Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, neither is there any water; and our soul loatheth this light bread."

And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

Therefore the people came to Moses, and said, "We have sinned, for we have spoken against the LORD, and

against thee; pray unto the LORD, that he take away the serpents from us." And Moses prayed for the people.

And the LORD said unto Moses, "Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live."

And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

—Numbers 21:1–9.

ACROSS THE FRONTIER

After this danger was passed, the march was taken up along that line by which an entrance was ultimately to be forced to the Promised Land. When they had crossed the brooks, Zered and Arnon, they were as far north as the Dead Sea and really over the frontiers of the territory which they were to conquer. They were out of the desert in a land where water could be had for the digging, a land of streams and wells and woods and pastures.

And the children of Israel set forward, and pitched in Oboth. And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness which is before Moab, toward the sunrising.

From thence they removed, and pitched in the valley of Zared. From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites. Wherefore it is said in the book of the wars of the LORD, "What he did in the Red Sea, and in the brooks of Arnon, and at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab." And from thence they went to Beer: that is the well whereof the LORD spake unto Moses, "Gather the people together, and I will give them water."

THE SONG OF THE WELL

This song is one of the earliest folksongs in literature. It was probably sung over and over as a chant while the work was going on, like the chanty songs of the sailors.

Then Israel sang this song,

"Spring up, O well; sing ye unto it:
The princes digged the well,
By the direction of the lawgiver, with their staves."

And from the wilderness they went to Mattanah: and from Mattanah to Nahaliel: and from Nahaliel to Bamoth: and from Bamoth in the valley, that is in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon.

And Israel sent messengers unto Sihon, King of the Amorites, saying, "Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's highway, until we be past thy borders." And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel. And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong. And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof. For Heshbon was the city of Sihon, the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

A SONG OF TRIUMPH

This is another very ancient song, not a song of peace like the song of the well, but a fierce chant of victory.

Wherefore they that speak in proverbs say,
"Come into Heshbon,
Let the city of Sihon be built and prepared:
For there is a fire gone out of Heshbon,
A flame from the city of Sihon:
It hath consumed Ar of Moab,
And the lords of the high places of Arnon.
Woe to thee, Moab!
Thou art undone, O people of Chemosh:
He hath given his sons that escaped,
And his daughters into captivity
Unto Sihon, King of the Amorites.

HESHBON

Photograph contributed by the Reverend Doctor Charles W. Gilkey

This is the site of one of the towns of Moab mentioned in the wilderness wanderings of the Israelites.

We have shot at them; Heshbon is perished even
unto Dibon,
And we have laid them waste even unto Nophah,
Which reacheth unto Medeba."

THE KING OF BASHAN IS DEFEATED

Thus Israel dwelt in the land of the Amorites. And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that were there.

And they turned and went up by the way of Bashan: and Og, the king of Bashan, went out against them, he, and all his people, to the battle at Edrei. And the LORD said unto Moses, "Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon, King of the Amorites, which dwelt at Heshbon." So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

— Numbers 21:10–35.

The Story of a King Who Was Afraid and a Seer Who Could not Disobey the Lord

One tribe only now lay between the host and the Jordan; and fear fell upon Balak, King of Moab. He sent for Balaam, the most powerful sooth-sayer known to him. Balaam lived across the Euphrates, and his fame had gone abroad throughout the East. The seer knew Jehovah; he knew that this people was under his protection. The struggle to please the powerful king, to curse Israel against his own conscience, is vividly told.

And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.

And Balak, the son of Zippor, saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel. And Moab

said unto the elders of Midian, "Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field." And Balak, the son of Zippor, was king of the Moabites at that time.

BALAK, KING OF MOAB, SENDS FOR BALAAM TO CURSE ISRAEL

He sent messengers therefore unto Balaam, the son of Beor, to Pethor, which is by the river of the land of the children of his people, to call him, saying, "Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed."

And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. And he said unto them, "Lodge here this night, and I will bring you word again, as the LORD shall speak unto me": and the princes of Moab abode with Balaam.

And God came unto Balaam, and said, "What men are these with thee?"

And Balaam said unto God, "Balak, the son of Zippor, King of Moab, hath sent unto me, saying, "Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out."

And God said unto Balaam, "Thou shalt not go with them; thou shalt not curse the people: for they are blessed."

And Balaam rose up in the morning, and said unto the princes of Balak, "Get you into your land: for the LORD refuseth to give me leave to go with you." And the princes of Moab rose up, and they went unto Balak, and said, "Balaam refuseth to come with us."

And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, "Thus saith Balak, the son of Zippor, 'Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.'"

And Balaam answered and said unto the servants of Balak, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more."

And God came unto Balaam at night, and said unto him, "If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do."

And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

—Numbers 22:1–21.

THE ASS THAT SPOKE AND WAS PUNISHED FOR HER GOOD ADVICE

And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn

her into the way. But the angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

And the LORD opened the mouth of the ass, and she said unto Balaam, "What have I done unto thee, that thou hast smitten me these three times?"

And Balaam said unto the ass, "Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee."

And the ass said unto Balaam, "Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? Was I ever wont to do so unto thee?"

And he said, "Nay."

Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the LORD said unto him, "Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee, because thy way is perverse before me: and the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive."

And Balaam said unto the angel of the LORD: "I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again."

And the angel of the LORD said unto Balaam, "Go with the men; but only the word that I shall speak unto thee, that thou shalt speak." So Balaam went with the princes of Balak.

And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast.

And Balak said unto Balaam, "Did I not earnestly send unto thee to call thee? Wherefore camest thou not unto me? Am I not able indeed to promote thee to honour?"

And Balaam said unto Balak, "Lo, I am come unto thee: have I now any power at all to say anything? The word that God putteth in my mouth, that shall I speak."

And Balaam went with Balak, and they came unto Kirjath-huzoth. And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him. And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people.

BALAAM BLESSES ISRAEL

And Balaam said unto Balak, "Build me here seven altars, and prepare me here seven oxen and seven rams. And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. And Balaam said unto Balak, "Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee."

And he went to an high place. And God met Balaam: and he said unto him, "I have prepared seven altars, and I have offered upon every altar a bullock and a ram."

And the LORD put a word in Balaam's mouth, and said, "Return unto Balak, and thus thou shalt speak."

And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. And he took up his parable, and said,

"Balak, the king of Moab, hath brought me from Aram,
Out of the mountains of the east, saying,
'Come, curse me Jacob,
And come, defy Israel.'
How shall I curse, whom God hath not cursed?
Or how shall I defy, whom the LORD hath not defied?
For from the top of the rocks I see him,
And from the hills I behold him:
Lo, the people shall dwell alone,
And shall not be reckoned among the nations.
Who can count the dust of Jacob,
And the number of the fourth part of Israel?
Let me die the death of the righteous,
And let my last end be like his!"

And Balak said unto Balaam, "What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether."

And he answered and said, "Must I not take heed to speak that which the LORD hath put in my mouth?"

BALAAM BLESSES ISRAEL A SECOND TIME

And Balak said unto him, "Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence."

And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock

and a ram on every altar. And he said unto Balak, "Stand here by thy burnt offering, while I meet the LORD yonder."

And the LORD met Balaam, and put a word in his mouth, and said, "Go again unto Balak, and say thus."

And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, "What hath the LORD spoken?"

And he took up his parable, and said,

"Rise up, Balak, and hear;
Hearken unto me, thou son of Zippor:
God is not a man, that he should lie;
Neither the son of man, that he should repent:
Hath he said, and shall he not do it?
Or hath he spoken, and shall he not make it good?
Behold, I have received commandment to bless:
And he hath blessed; and I cannot reverse it.
He hath not beheld iniquity in Jacob,
Neither hath he seen perverseness in Israel:
The LORD his God is with him,
And the shout of a king is among them.
God brought them out of Egypt;
He hath as it were the strength of an unicorn.
Surely there is no enchantment against Jacob,
Neither is there any divination against Israel:
According to this time it shall be said of Jacob and
of Israel,
'What hath God wrought!'
Behold, the people shall rise up as a great lion,
And lift up himself as a young lion:
He shall not lie down until he eat of the prey,
And drink the blood of the slain."

And Balak said unto Balaam, "Neither curse them at

all, nor bless them at all." But Balaam answered and said unto Balak, "Told not I thee, saying, 'All that the LORD speaketh, that I must do?'"

And Balak said unto Balaam, "Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence."

And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. And Balaam said unto Balak, "Build me here seven altars, and prepare me here seven bullocks and seven rams." And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

BALAAM BLESSES ISRAEL THE THIRD TIME

And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him. And he took up his parable, and said,

"Balaam, the son of Beor, hath said,
And the man whose eyes are open hath said:
He hath said, which heard the words of God,
Which saw the vision of the Almighty,
Falling into a trance, but having his eyes open:
'How goodly are thy tents, O Jacob,
And thy tabernacles, O Israel!
As the valleys are they spread forth,
As gardens by the river's side,
As the trees of lign aloes which the LORD hath planted,
And as cedar-trees beside the waters.
He shall pour the water out of his buckets,
And his seed shall be in many waters,

And his king shall be higher than Agag,
And his kingdom shall be exalted.
God brought him forth out of Egypt;
He hath as it were the strength of an unicorn:
He shall eat up the nations his enemies,
And shall break their bones,
And pierce them through with his arrows.
He couched, he lay down as a lion,
And as a great lion: who shall stir him up?
Blessed is he that blesseth thee,
And cursed is he that curseth thee.'"

A HOUSE FULL OF SILVER AND GOLD WILL NOT MAKE BALAAM DISOBEDIENT TO GOD

And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, "I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour."

And Balaam said unto Balak, "Spake I not also to thy messengers which thou sentest unto me, saying, 'If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak?' And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days."

THE FINAL BLESSING

And he took up his parable, and said,

"Balaam, the son of Beor, hath said,

And the man whose eyes are open hath said:
He hath said, which heard the words of God,
And knew, the knowledge of the most High,
Which saw the vision of the Almighty,
Falling into a trance, but having his eyes open:
'I shall see him, but not now:
I shall behold him, but not nigh:
There shall come a Star out of Jacob,
And a Sceptre shall rise out of Israel,
And shall smite the corners of Moab,
And destroy all the children of Sheth.
And Edom shall be a possession,
Seir also shall be a possession for his enemies;
And Israel shall do valiantly.
Out of Jacob shall come he that shall have dominion,
And shall destroy him that remaineth of the city.'"

And when he looked on Amalek, he took up his parable, and said,

"Amalek was the first of the nations;
But his latter end shall be that he perish forever."

And he looked on the Kenites, and took up his parable, and said,

"Strong is thy dwelling place,
And thou puttest thy nest in a rock.
Nevertheless the Kenite shall be wasted,
Until Asshur shall carry thee away captive."

And he took up his parable, and said,

"Alas, who shall live when God doeth this!
And ships shall come from the coast of Chittim,
And shall afflict Asshur, and shall afflict Eber,
And he also shall perish forever."

And Balaam rose up, and went and returned to his place: and Balak also went his way. —Numbers 22; 23; 24.

The Final Instructions of the Great Leader to the People—Moses Reviews the Story of the Long Wandering in the Desert after the Failure to Go Forward at Kadesh-barnea

These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red Sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. (There are eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea.) And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them; after he had slain Sihon, the king of the Amorites, which dwelt in Heshbon, and Og, the king of Bashan, which dwelt at Astaroth in Edrei: on this side Jordan, in the land of Moab, began Moses to declare this law, saying, "The Lord our God spake unto us in Horeb, saying, 'Ye have dwelt long enough in this mount: turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the seaside, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.'

"And I spake unto you at that time, saying, 'I am not able to bear you myself alone. The Lord your God hath multiplied you, and, behold, ye are this day as the

ANCIENT ALTAR ON THE SLOPES OF NEBO
Photograph contributed by the Reverend Doctor Charles W. Gilkey
This ancient altar was used by people earlier even than the time of Moses.

stars of heaven for multitude. The LORD God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you! How can I myself alone bear your cumbrance, and your burden, and your strife? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.'

"And ye answered me, and said, 'The thing which thou hast spoken is good for us to do.' So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time, saying, 'Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye

shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.' And I commanded you at that time all the things which ye should do.

THE GREAT AND TERRIBLE WILDERNESS OF HOREB

"And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea. And I said unto you, 'Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us. Behold, the LORD thy God hath set the land before thee: go up and possess it, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.'

THE SENDING OUT OF THE SPIES

"And ye came near unto me every one of you, and said, 'We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.' And the saying pleased me well: and I took twelve men of you, one of a tribe: and they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out. And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, 'It is a good land which the LORD our God doth give us.'

THE REBELLION OF THE PEOPLE

"Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God: and ye murmured in your tents, and said, 'Because the LORD

hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. Whither shall we go up? Our brethren have discouraged our heart, saying, "The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there."'

"Then I said unto you, 'Dread not, neither be afraid of them. The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; and in the wilderness, where thou hast seen how that the LORD thy God bare thee as a man doth bear his son, in all the way that ye went, until ye came into this place.'

"Yet in this thing ye did not believe the LORD your God, who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day.

BACK TO THE WILDERNESS FOR DISCIPLINE

"And the LORD heard the voice of your words, and was wroth, and sware, saying, 'Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, save Caleb, the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.'

"Also the LORD was angry with me for your sakes, saying, 'Thou also shalt not go in thither. But Joshua, the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it. Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go

SACRIFICIAL STONES

Photograph contributed by the Reverend Doctor Charles W. Gilkey

These great stones were used for sacrificial purposes by the Canaanites before the time of Moses. They are on the slopes of Mount Nebo.

in thither, and unto them will I give it, and they shall possess it. But as for you, turn you, and take your journey into the wilderness by the way of the Red Sea.'

"Then ye answered and said unto me, 'We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us.' And when ye had girded on every man his weapons of war, ye were ready to go up into the hill. And the LORD said unto me, 'Say unto them, "Go not up, neither fight; for I am not among you; lest ye be smitten before your enemies."'

"So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill.

HOW THE AMORITES CHASED THE ISRAELITES

"And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and

destroyed you in Seir, even unto Hormah. And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you. So ye abode in Kadesh many days, according unto the days that ye abode there.

THE PEOPLE ARE PUNISHED BY LONG YEARS OF TRIAL IN THE WILDERNESS

"Then we turned, and took our journey into the wilderness by the way of the Red Sea, as the LORD spake unto me: and we compassed Mount Seir many days. And the LORD spake unto me, saying, 'Ye have compassed this mountain long enough: turn you northward. And command thou the people, saying, "Ye are to pass through the coast of your brethren, the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given Mount Seir unto Esau for a possession. Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

"'"For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God hath been with thee; thou hast lacked nothing."'

"And when we passed by from our brethren, the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Eziongaber, we turned and passed by the way of the wilderness of Moab. And the LORD said unto me, 'Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession.'

"The Emims dwelt therein in times past, a people great, and many, and all, as the Anakims; which also were accounted giants, as the Anakims; but the Moabites call them Emims. The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.

"'Now rise up,' said I, 'and get you over the brook Zered.'

THIRTY-EIGHT YEARS FROM KADESH-BARNEA TO THE BROOK ZERED

"And we went over the brook Zered. And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them. For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

"So it came to pass, when all the men of war were consumed and dead from among the people, that the LORD spake unto me, saying, 'Thou art to pass over through Ar, the coast of Moab, this day: and when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession.'"

(That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims; a people great, and many, and tall, as the Anakims; but the LORD destroyed them before them;

and they succeeded them, and dwelt in their stead: as he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day: and the Avims which dwelt in Hazerim, even unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

OVER THE RIVER ARNON

"'Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon, the Amorite, King of Heshbon, and his land: begin to possess it, and contend with him in battle. This day will begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.'

VICTORY OVER SIHON, KING OF HESHBON

"And I sent messengers out of the wilderness of Kedemoth unto Sihon, King of Heshbon, with words of peace, saying, 'Let me pass through thy land: I will go along by the highway, I will neither turn unto the right hand nor to the left. Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet'; as the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me; 'until I shall pass over Jordan into the land which the LORD our God giveth us.'

"But Sihon, King of Heshbon, would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day.

"And the LORD said unto me, 'Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.'

"Then Sihon came out against us, he and all his people, to fight at Jahaz. And the LORD our God delivered him before us; and we smote him, and his sons, and all his people. And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city; we left none to remain: only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took. From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us: only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us.

VICTORY OVER OG, KING OF BASHAN, THE GIANT WHO SLEPT ON A BEDSTEAD OF IRON

"Then we turned, and went up the way to Bashan: and Og, the king of Bashan, came out against us, he and all his people, to battle at Edrei. And the LORD said unto me, 'Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon, King of the Amorites, which dwelt at Heshbon.' So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining. And we took all his cities at that time; there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan. All these cities were fenced with high walls,

gates, and bars; beside unwalled towns a great many. And we utterly destroyed them, as we did unto Sihon, King of Heshbon, utterly destroying the men, women, and children, of every city. But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

"And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon unto Mount Hermon; which Hermon the Sidonians call Sirion; and the Amorites call it Shenir; all the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

"For only Og, King of Bashan, remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

THE DIVISION OF THE LAND

"And this land, which we possessed at that time, from Aroer, which is by the river Arnon, and half Mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites. And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants. Jair, the son of Manasseh, took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day. And I gave Gilead unto Machir. And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, which is the border of the children of Ammon; the plain also, and Jordan, and the coast thereof, from

Chinnereth even unto the sea of the plain, even the salt sea, under Ashdoth-pisgah eastward.

"And I commanded you at that time saying, 'The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren, the children of Israel, all that are meet for the war. But your wives, and your little ones, and your cattle, for I know that ye have much cattle, shall abide in your cities which I have given you; until the LORD have given rest unto your brethren, as well as unto you, and until they also possess the land which the LORD your God hath given them beyond Jordan: and then shall ye return every man unto his possession, which I have given you.'

"And I commanded Joshua at that time, saying, 'Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest. Ye shall not fear them: for the LORD your God, he shall fight for you.'

"And I besought the LORD at that time, saying, 'O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might? I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.'

MOSES' DISAPPOINTMENT

"But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, 'Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan. But charge Joshua, and encourage him,

and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.' So we abode in the valley over against Beth-peor."

—Deuteronomy 3.

FURTHER REMINDERS OF THEIR EXPERIENCES

And Moses called unto all Israel, and said unto them, "Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; the great temptations which thine eyes have seen, the signs, and those great miracles: yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

"And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the LORD your God.

—Deuteronomy 29:2–6.

MOSES GIVES THE BLESSING OF THE LORD

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, and shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

"If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: and the LORD

thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

"And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers: if thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

THE COMMANDMENT OF THE LORD IS NOT IN HEAVEN NOR BEYOND THE SEA

"For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, 'Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?' Neither is it beyond the sea, that thou shouldest say, 'Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?' But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

"See, I have set before thee this day life and good, and death and evil; in that I command thee this day to

love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

"But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." —Deuteronomy 30.

MOSES GIVES FINAL WORDS OF ENCOURAGEMENT

And Moses went and spake these words unto all Israel. And he said unto them, "I am an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, 'Thou shalt not go over this Jordan.'

"The LORD thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the LORD hath said. And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed. And the LORD shall give them up before your face, that ye may do unto them according unto all the command-

ments which I have commanded you. Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." —Deuteronomy 31:1-6.

THE NEW LEADER OF ISRAEL

And Moses called unto Joshua, and said unto him in the sight of all Israel, "Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed."
—Deuteronomy 31:7, 8.

THE SONG OF MOSES: "GOD OUR ROCK"

"Give ear, O ye heavens, and I will speak;
And hear, O earth, the words of my mouth.
My doctrine shall drop as the rain,
My speech shall distil as the dew,
As the small rain upon the tender herb,
And as the showers upon the grass:
Because I will publish the name of the LORD:
Ascribe ye greatness unto our God.

He is the Rock, his work is perfect:
For all his ways are judgment:
A God of truth and without iniquity,
Just and right is he.
They have corrupted themselves,
Their spot is not the spot of his children:
They are a perverse and crooked generation.
Do ye thus requite the LORD,
O foolish people and unwise?

Is not he thy father that hath bought thee?
Hath he not made thee, and established thee?

Remember the days of old,
Consider the years of many generations:
Ask thy father, and he will shew thee;
Thy elders, and they will tell thee.
When the Most High divided to the nations their inheritance,
When he separated the sons of Adam,
He set the bounds of the people
According to the number of the children of Israel.
For the LORD'S portion is his people;
Jacob is the lot of his inheritance.
He found him in a desert land,
And in the waste howling wilderness;
He led him about, he instructed him,
He kept him as the apple of his eye.
As an eagle stirreth up her nest,
Fluttereth over her young,
Spreadeth abroad her wings, taketh them,
Beareth them on her wings:
So the LORD alone did lead him,
And there was no strange god with him.
He made him ride on the high places of the earth,
That he might eat the increase of the fields;
And he made him to suck honey out of the rock,
And oil out of the flinty rock;
Butter of kine, and milk of sheep,
With fat of lambs,
And rams of the breed of Bashan, and goats,
With the fat of kidneys of wheat;
And thou didst drink the pure blood of the grape.

But Jeshurun waxed fat, and kicked:
Thou art waxen fat, thou art grown thick, thou art
covered with fatness;
Then he forsook God which made him,
And lightly esteemed the Rock of his salvation.
They provoked him to jealousy with strange gods,
With abominations provoked they him to anger.
They sacrificed unto devils, not to God;
To gods whom they knew not,
To new gods that came newly up,
Whom your fathers feared not.
Of the Rock that begat thee thou art unmindful,
And hast forgotten God that formed thee.

And when the LORD saw it, he abhorred them,
Because of the provoking of his sons, and of his
daughters.
And he said, 'I will hide my face from them,
I will see what their end shall be:
For they are a very froward generation,
Children in whom is no faith.
They have moved me to jealousy with that which is
not God;
They have provoked me to anger with their
vanities:
And I will move them to jealousy with those which
are not a people;
I will provoke them to anger with a foolish nation.
For a fire is kindled in mine anger,
And shall burn unto the lowest hell,
And shall consume the earth with her increase,
And set on fire the foundations of the mountains.
I will heap mischiefs upon them;
I will spend mine arrows upon them.

They shall be burnt with hunger, and devoured with
burning heat,
And with bitter destruction.
I will also send the teeth of beasts upon them,
With the poison of serpents of the dust.

The sword without, and terror within,
Shall destroy both the young man and the virgin,
The suckling also with the man of gray hairs.
I said I would scatter them into corners,
I would make the remembrance of them to cease
from among men:
Were it not that I feared the wrath of the enemy,
Lest their adversaries should behave themselves
strangely,
And lest they should say, "Our hand is high,
And the LORD hath not done all this."
For they are a nation void of counsel,
Neither is there any understanding in them.
O that they were wise, that they understood this,
That they would consider their latter end!'

How should one chase a thousand,
And two put ten thousand to flight,
Except their rock had sold them,
And the LORD had shut them up?
For their rock is not as our Rock,
Even our enemies themselves being judges.
For their vine is of the vine of Sodom,
And of the fields of Gomorrah:
Their grapes are grapes of gall,
Their clusters are bitter:
Their wine is the poison of dragons,
And the cruel venom of asps.

Is not this laid up in store with me,
And sealed up among my treasures?
To me belongeth vengeance, and recompence;
Their foot shall slide in due time:
For the day of their calamity is at hand,
And the things that shall come upon them make haste.
For the LORD shall judge his people,
And repent himself for his servants,
When he seeth that their power is gone,
And there is none shut up, or left.
And he shall say, 'Where are their gods,
Their rock in whom they trusted,
Which did eat the fat of their sacrifices,
And drank the wine of their drink offerings?
Let them rise up and help you,
And be your protection.
See now that I, even I, am he
And there is no god with me:
I kill, and I make alive;
I wound, and I heal:
Neither is there any that can deliver out of my hand.
For I lift up my hand to heaven,
And say I live forever.
If I whet my glittering sword,
And mine hand take hold on judgment;
I will render vengeance to mine enemies,
And will reward them that hate me.
I will make mine arrows drunk with blood
And my sword shall devour flesh;
And that with the blood of the slain and of the captives,
From the beginning of revenges upon the enemy.'
Rejoice, O ye nations, with his people:

For he will avenge the blood of his servants,
And will render vengeance to his adversaries,
And will be merciful unto his land, and to his people."

And Moses came and spake all the words of this song in the ears of the people, he, and Joshua, the son of Nun. And Moses made an end of speaking all these words to all Israel: and he said unto them, "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it." —Deuteronomy 32:1–47.

Moses Must Die in Nebo

And the Lord spake unto Moses that selfsame day, saying, "Get thee up into this mountain, Abarim, unto Mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron, thy brother, died in Mount Hor, and was gathered unto his people: because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel." —Deuteronomy 32:48–52.

The Blessing of Moses

And this is the blessing, wherewith Moses, the man of God, blessed the children of Israel before his death. And he said,

"The LORD came from Sinai,
And rose up from Seir unto them,
He shined forth from Mount Paran,
And he came with ten thousands of saints:
From his right hand went a fiery law for them.
Yea, he loved the people;
All his saints are in thy hand:
And they sat down at thy feet;
Every one shall receive of thy words.
Moses commanded us a law,
Even the inheritance of the congregation of Jacob.
And he was king in Jeshurun,
When the heads of the people,
And the tribes of Israel were gathered together.
Let Reuben live, and not die;
And let not his men be few."

And this is the blessing of Judah and he said,

"Hear, LORD, the voice of Judah,
And bring him unto his people:
Let his hands be sufficient for him;
And be thou an help to him from his enemies."

And of Levi he said,

"Let thy Thummim and thy Urim be with thy holy one,
Whom thou didst prove at Massah,
And with whom thou didst strive at the waters of Meribah;
Who said unto his father and to his mother, 'I have not seen him';
Neither did he acknowledge his brethren,
Nor knew his own children:
For they have observed thy word, and kept thy covenant.

They shall teach Jacob thy judgments,
And Israel thy law:
They shall put incense before thee,
And whole burnt sacrifice upon thine altar.
Bless, LORD, his substance,
And accept the work of his hands:
Smite through the loins of them that rise against him,
And of them that hate him, that they rise not again."

And of Benjamin he said,

"The beloved of the LORD shall dwell in safety by him;
And the LORD shall cover him all the day long,
And he shall dwell between his shoulders."

THE PRECIOUS THINGS OF THE EARTH, THE SUN, THE MOON, THE ANCIENT MOUNTAINS, AND THE EVERLASTING HILLS

And of Joseph he said,

"Blessed of the LORD be his land, for the precious things of heaven, for the dew,
And for the deep that coucheth beneath,
And for the precious fruits brought forth by the sun,
And for the precious things put forth by the moon,
And for the chief things of the ancient mountains,
And for the precious things of the lasting hills,
And for the precious things of the earth and fulness thereof,
And for the good will of him that dwelt in the bush:
Let the blessing come upon the head of Joseph,
And upon the top of the head of him that was separated from his brethren.
His glory is like the firstling of his bullock,
And his horns are like the horns of unicorns:

SHEEP ON MOUNT NEBO

Photograph contributed by the Reverend Doctor Charles W. Gilkey

It is difficult to distinguish the sheep from the rocks in this barren pasture on the slopes of Mount Nebo. If you will look closely, however, you may discover two shepherds and a large flock of sheep.

With them he shall push the people together to the
ends of the earth:
And they are the ten thousands of Ephraim,
And they are the thousands of Manasseh."

And of Zebulun he said,

"Rejoice, Zebulun, in thy going out;
And, Issachar, in thy tents.
They shall call the people unto the mountain;
There they shall offer sacrifices of righteousness:
For they shall suck of the abundance of the seas,
And of treasures hid in the sand."

And of Gad he said,

"Blessed be he that enlargeth Gad:
He dwelleth as a lion,
And teareth the arm with the crown of the head.

And he provided the first part for himself,
Because there, in a portion of the lawgiver, was
he seated;
And he came with the heads of the people,
He executed the justice of the LORD,
And his judgments with Israel."

And of Dan he said,

"Dan is a lion's whelp:
He shall leap from Bashan."

And of Naphtali he said,

"O Naphtali, satisfied with favour,
And full with the blessing of the LORD;
Possess thou the west and the south."

And of Asher he said,

"Let Asher be blessed with children;
Let him be acceptable to his brethren,
And let him dip his foot in oil.
Thy shoes shall be iron and brass;
And as thy days, so shall thy strength be.
There is none like unto the God of Jeshurun,
Who rideth upon the heaven in thy help,
And in his excellency on the sky.
The eternal God is thy refuge,
And underneath are the everlasting arms:
And he shall thrust out the enemy from before thee;
And shall say, 'Destroy them.'
Israel then shall dwell in safety alone:
The fountain of Jacob shall be upon a land of corn
and wine;
Also his heavens shall drop down dew.
Happy art thou, O Israel:
Who is like unto thee, O people saved by the LORD,

The shield of thy help,
And who is the sword of thy excellency!
And thine enemies shall be found liars unto thee;
And thou shalt tread upon their high places."

—Deuteronomy 33.

"And No Man Knoweth of His Sepulcher"

The host had now come up to the very borders of the Promised Land. The man who had engaged in the magnificent duel with Pharaoh, who marshaled the slaves and led them out of bondage, who had stood between them and the wrath of God again and again, could not share in the triumph nor enter the Promised Land. The Bible suggests that in a moment of self-exaltation he placed his own power above that of God and that this was his punishment. Any description of a royal funeral would be cheap in comparison with the dignity and grandeur of these closing scenes. To leave the grand old warrior alone with God on that mysterious summit overlooking the land which would in every event of its glorious spiritual history bear witness to his service—the imagination could not dream of an end more august and splendid.

And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

And the Lord said unto him, "This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, 'I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.'"

So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulcher

Moses on Mount Nebo

By Thomas Nast (1840–1902)

This picture, by a famous American artist, shows the aged leader looking out over the Promised Land.

unto this day. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

And Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face, in all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

— Deuteronomy 34.

THE BURIAL OF MOSES

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave.
And no man knows that sepulcher,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
But no man heard the trampling,
Or saw the train go forth:
Noiselessly as the daylight
Comes back when night is done,
And the crimson streak on ocean's cheek
Grows into the great sun;

Noiselessly as the springtime
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves;
So without sound of music
Or voice of them that wept,
Silently down from the mountain's crown
The great procession swept.

Perchance that bald old eagle
On gray Beth-peor's height,
Out of his lonely eerie
Looked on the wondrous sight:
Perchance the lion, stalking,
Still shuns that hallowed spot,
For beast and bird have seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum,
Follow his funeral car;
They show the banners taken,
They tell his battles won,
And after him lead his masterless steed,
While peals the minute-gun.

Amid the noblest of the land
We lay the sage to rest,
And give the bard an honored place,
With costly marble drest,
In the great minster transept
Where lights like glories fall,
And the organ rings and the sweet choir sings
Along the emblazoned wall.

This was the truest warrior
That ever buckled sword,
This the most gifted poet
That ever breathed a word;

And never earth's philosopher
Traced with his golden pen,
On the deathless page, truths half so sage
As he wrote down for men.

And had he not high honor,—
The hillside for a pall,
To lie in state while angels wait
With stars for tapers tall,
And the dark rock-pines like tossing plumes
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave?

In that strange grave without a name,
Whence his uncoffined clay
Shall break again, O wondrous thought!
Before the judgment day,
And stand with glory wrapt around
On the hills he never trod,
And speak of the strife that won our life
With the Incarnate Son of God.

O lonely grave in Moab's land!
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the hidden sleep
Of him he loved so well.

—*Cecil Frances Alexander.*

QUESTIONS

Give the places mentioned in the wilderness wanderings and state what happened at each place. What was the attitude of the people toward Moses? How were the people helped during the desert wanderings: in receiving food? water? healing? instruction? protection? How were they punished? What was the effect of the discipline? Name the ten commandments. What was the tabernacle? Who contributed toward it? What did they give? Who were the spies sent out? What did they report? Why was Moses not permitted to enter the Promised Land? Who was chosen leader in his place? What do you think of Moses' character and ability?

NOTES

The region of Mount Sinai has remained desolate and almost unexplored until recent times. During the Great War a railroad was built from Cairo to Jerusalem through the desert, though it did not enter the region of Mount Sinai.

The Book of the Law

THE most interesting book of law in the world is Deuteronomy. It is in the form of three long orations by Moses, near the close of his life, with a little other matter at the end. These orations contain much besides law. There are repeated exhortations to worship Jehovah only; promises of prosperity to the nation if they remain faithful to God, and threats of disaster if they do not. The book is full of the tenderness of God. He has chosen the children of Israel because he loves them, and he pleads for their love in return. Over and over the same thoughts occur, and even the same phrases, till the reader finds them growing very familiar. They became familiar to ancient readers, too, and some of the writers of later books in the Bible, like Judges and Kings, were much influenced by Deuteronomy.

The Book of the Law

The Great Speech of Moses

The Ten Commandments as Given in Deuteronomy

HEAR, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire; I stood between the Lord and you at that time, to shew you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount; saying,

I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.

Thou shalt have none other gods before me.

Thou shalt not make thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: thou shalt not bow down thyself unto them, nor serve them: for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments.

GODS OF THE CANAANITES

Photograph by Professor Lewis Bayles Paton

The image at the left of the page is Astarte, the female divinity worshiped almost universally in the East. The figure on the right is a male god.

At the bottom of the page is a bull god. It was against such degraded worship as this that the prophets were continually crying out. How splendid are the thoughts of the prophets about God in comparison with the worship of these images of clay.

"Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth. The LORD is his name."—*Amos 5:8.*

Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

Keep the Sabbath Day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labour, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maid servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the Sabbath Day.

Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

Thou shalt not kill.

Neither shalt thou commit adultery.

Neither shalt thou steal.

Neither shalt thou bear false witness against thy neighbour.

Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or anything that is thy neighbour's.

— Deuteronomy 5:1-21.

Serve the Lord Only

And it shall be, when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive-trees, which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

Ye shall not go after other gods, of the gods of the people which are round about you; (for the Lord thy God is a jealous God among you) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth. — Deuteronomy 6:10–15.

The Great Commandment

Jesus called this "The Great Commandment":

Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. — Deuteronomy 6:4, 5.

Teach the Law

And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

And when thy son asketh thee in time to come, saying, "What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?" then thou shalt say unto thy son, "We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand: and the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us." Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth. — Deuteronomy 6:6–9 and 20–25; 11:18–21.

BEWARE LEST YOU FORGET GOD

Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him. For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a

land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee. Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;—then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage; who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; and thou say in thine heart, "My power and the might of mine hand hath gotten me this wealth."

But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day. And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, "For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee." Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people. — Deuteronomy 8:6–20; 9: 4–6.

FEAR GOD AND KEEP HIS COMMANDMENTS

And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, to keep the commandments of the LORD, and his statutes, which I command thee this day for thy good? Behold, the heaven and the heaven of heavens is the LORD's thy God, the earth also, with all that therein is. Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love yet therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. — Deuteronomy 10:12–20.

Serve God and Prosper

Therefore thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched out arm, and his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh, the king of Egypt, and unto all his land; and what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red Sea to overflow them as they pursued after you, and how the Lord hath destroyed them unto this day; and what he did unto you in the wilderness, until ye came into this place; and what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel: but your eyes have seen all the great acts of the Lord which he did. Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it; and that ye may prolong your days in the land, which the Lord sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey. And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn,

and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD giveth you.

For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him; then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you: for the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

— Deuteronomy 11:1–9, 13–17, 22–25.

THE BLESSING AND THE CURSE

Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the LORD your God, which I command you this day: and a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye

shall possess it, and dwell therein. And ye shall observe to do all the statutes and judgments which I set before you this day. —Deuteronomy 11:26–28, 31, 32.

The Central Law of Deuteronomy: the Law of a Single Place of Worship

These are the statutes and judgments, which ye shall observe to do in the land, which the Lord God of thy fathers giveth thee to possess it, all the days that ye live upon the earth. Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: and ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place. Ye shall not do so unto the Lord your God; but unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come; and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your free-will offerings, and the firstlings of your herds and of your flocks: and there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee.

Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes; for ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he

giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD: and ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you.

Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: but in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

— Deuteronomy 12:1–14.

LAWS OF JUSTICE AND GENEROSITY TO THE POOR

REMEMBER THE POOR

Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge: but thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

When thou beatest thine olive-tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow; and thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing. — Deuteronomy 24:17–22.

THE TITHE FOR THE POOR

At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: and the Levite, because he hath no part nor inheritance with thee, and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; then thou shalt say before the LORD thy God, "I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them." — Deuteronomy 14:28, 29; 26:12, 13.

FELLOWSHIP IN THE FEAST OF WEEKS

Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a free-will offering of thine hand, which thou shalt

GERIZIM, THE MOUNT OF BLESSING

Photograph by W. A. Pottenger expressly for The Book of Life

The Mount of Blessing, Gerizim, and the Mount of Cursing, Ebal, are mountains upon which respectively the blessings and the warnings were read when the Israelites were entering the Promised Land. The mountains are so near together above the valley of Shechem, that words read from either mountain may be heard in the valley below. According to the Samaritan tradition, Gerizim was the mountain of the sacrifice of Isaac.

give unto the LORD thy God, according as the LORD thy God hath blessed thee: and thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD thy God hath chosen to place his name there. And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes. —Deuteronomy 16:9–12.

GENEROSITY IN LOANS

Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury: unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee

in all that thou settest thine hand to in the land whither thou goest to possess it.

No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge.

When thou dost lend thy brother anything, thou shalt not go into his house to fetch his pledge. Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. And if the man be poor, thou shalt not sleep with his pledge: in any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

— Deuteronomy 23:19, 20; 24:6, 10–13.

THE SPIRIT OF BROTHERHOOD

If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

Beware that there be not a thought in thy wicked heart, saying, "The seventh year, the year of release, is at hand"; and thine eye be evil against thy poor brother, and thou givest him naught; and he cry unto the LORD against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, "Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land."

— Deuteronomy 15:7–11.

The Slave

And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty: thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to-day.

And it shall be, if he say unto thee, "I will not go away from thee," because he loveth thee and thine house, because he is well with thee; then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant forever. And also unto thy maidservant thou shalt do likewise.

— Deuteronomy 15:12–17; compare Exodus 21:2–11.

The Hired Servant

Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee. — Deuteronomy 24:14, 15.

The Cities of Refuge

When the Lord thy God hath cut off the nations, whose land the Lord thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses; thou shalt separate three cities for thee in the midst of thy land, which the Lord thy God giveth

thee to possess it. Thou shalt prepare thee a way, and divide the borders of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

And this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past; as when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live: lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past. Wherefore I command thee, saying, "Thou shalt separate three cities for thee."

And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers; if thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three: that innocent blood be not shed in thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.

But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities: then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. Thine eye shall not pity him, but thou

shalt put away the guilt of innocent blood from Israel, that it may go well with thee. — Deuteronomy 19:1–13.

Kindness to Animals

Thou shalt not muzzle the ox when he treadeth out the corn.

If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: but thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days. — Deuteronomy 25:4; 22:6, 7.

Protection Against Accident

When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence. — Deuteronomy 22:8.

The Stubborn Son

If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, "This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard." And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear. — Deuteronomy 21:18–21.

The Three Feasts

I. THE LAW OF THE PASSOVER

Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there.

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there anything of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee: but at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat it in the place which the Lord thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the Lord thy God: thou shalt do no work therein.

— Deuteronomy 16:1–8.

II. THE FEAST OF WEEKS

Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou

beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a free-will offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee: and thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are in the midst of thee, in the place which the LORD thy God hath chosen to place his name there. And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

—Deuteronomy 16:9–12.

III. THE FEAST OF TABERNACLES

Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and

THE FIELDS OF JOSEPH AND THE MOUNT OF BLESSING

Photograph by W. A. Pottenger expressly for The Book of Life

Before Joseph died he made his people promise to take his body back to the old land of his father. When the Israelites went up out of the land of bondage, they took the embalmed body of Joseph with them and buried it in Shechem. This picture shows a new Lutheran church, at the left of the center, which now covers "Jacob's well." At a greater distance is Joseph's tomb.

thy wine: and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice. — Deuteronomy 16:13–15.

THE SUMMARY

Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty. — Deuteronomy 16:16.

THE HOLY PEOPLE

This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: and the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

— Deuteronomy 26:16–19.

BLESSINGS AND CURSES

And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to

THE VALLEY OF SHECHEM AND THE MOUNT OF BLESSING

Photograph by W. A. Pottenger expressly for The Book of Life

This picture shows the fertile valley of Shechem and the Mountain of Blessing.

observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

Blessed shalt thou be in the city, and blessed shalt thou be in the field.

Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

Blessed shall be thy basket and thy store.

Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand

unto; and he shall bless thee in the land which the LORD thy God giveth thee.

The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them: and thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

Cursed shalt thou be in the city, and cursed shalt thou be in the field.

Cursed shall be thy basket and thy store.

Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. — Deuteronomy 28:1-20.

(Here ends the great speech of Moses. The section following contains directions for a great ceremony to impress the law on the people.)

How the Law Is to Be Preserved and Taught

And Moses with the elders of Israel commanded the people, saying "Keep all the commandments which I command you this day. And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster: and thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee. Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in Mount Ebal, and thou shalt plaster them with plaster. And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up any iron tool upon them. Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God: and thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God. And thou shalt write upon the stones all the words of this law very plainly."

And Moses and the priests, the Levites, spake unto all Israel, saying, "Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God. Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day."

And Moses charged the people the same day, saying, "These shall stand upon Mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin: and these shall stand upon Mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

"And the Levites shall speak, and say unto all the men of Israel with a loud voice,

"'Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place.' And all the people shall answer and say, 'Amen.'

"'Cursed be he that setteth light by his father or his mother.' And all the people shall say, 'Amen.'

"'Cursed be he that removeth his neighbour's landmark.' And all the people shall say, 'Amen.'

"'Cursed be he that maketh the blind to wander out of the way.' And all the people shall say, 'Amen.'

"'Cursed be he that perverteth the judgment of the stranger, fatherless, and widow.' And all the people shall say, 'Amen.'

"'Cursed be he that smiteth his neighbour secretly.' And all the people shall say, 'Amen.'

"'Cursed be he that taketh reward to slay an innocent person.' And all the people shall say, 'Amen.'

"'Cursed be he that confirmeth not all the words of this law to do them.' And all the people shall say, Amen.'"

—Deuteronomy 27:1–19, 24–26.

God's Covenant with Israel

These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb:

"Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: that thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day: that he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob." — Deuteronomy 29:1, 10–13.

The Way of Life and the Way of Death

"For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, 'Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?' Neither is it beyond the sea, that thou shouldest say, 'Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?' But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

"See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou

goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them."

— Deuteronomy 30:11–20.

THE WORDS OF MOSES THE AGED

And Moses went and spake these words unto all Israel. And he said unto them, "I am an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, 'Thou shalt not go over this Jordan.' The LORD thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the LORD hath said. And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them whom he destroyed; and the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you. Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

— Deuteronomy 31:1–6.

The Call of Joshua the Leader

And Moses called unto Joshua, and said unto him in the sight of all Israel, "Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed."

And the Lord said unto Moses, "Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge."

And Moses and Joshua went, and presented themselves in the tabernacle of the congregation. And the Lord appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

And the Lord said unto Moses, "Behold, thou shalt sleep with thy fathers; and this people will rise up, and go after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, 'Are not these evils come upon us, because our God is not among us?' And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods."

— Deuteronomy 31:7, 8; 14–18.

QUESTIONS ON DEUTERONOMY

How do the commandments as given in Deuteronomy differ from those given in Exodus 20?

What are some of the most frequent words and phrases in the sections from Deuteronomy 6–11?

What do these sections say about God's love?

What do they say about the reward of serving God?

How do the laws of Deuteronomy try to protect and help the poor?

What were the laws of kindness?

What were the three Hebrew feasts?

What was the occasion of each of the feasts?

All Deuteronomy teaches two lessons: can you give them?

(1) Follow Jehovah and what will result?

(2) Abandon Jehovah and what will result?

The Conquest of Canaan

MOSES disappeared forever from the sight of the people. There were a new leader, new conditions, new service for the LORD. Joshua, chosen as captain of the LORD'S hosts, was an entirely different type of man from Moses. To him the revelation of the LORD'S commands was not given in the burning bush nor by the still small voice, but as "Captain of the LORD'S Host." His qualities were those of the ideal soldier,—a cheerful courage, a simple, undeviating faith. He was the perfect knight, afraid of no man, trusting in the LORD. He had work to do, a dreadful task, and he did it, without shrinking, to the end.

It must be remembered that the conquest was by no means complete even after Joshua's great victories.

The Conquest of Canaan

Joshua

"Only Be Thou Strong and Very Courageous"

NOW after the death of Moses, the servant of the Lord, it came to pass, that the Lord spake unto Joshua, the son of Nun, Moses' minister, saying, "Moses, my servant, is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

"Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses, my servant, commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to

do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest." — Joshua 1:1–9.

JOSHUA

By John S. Sargent, in the Boston Public Library. From a Copley Print. Copyright by Curtis and Cameron, Inc., Boston, Massachusetts

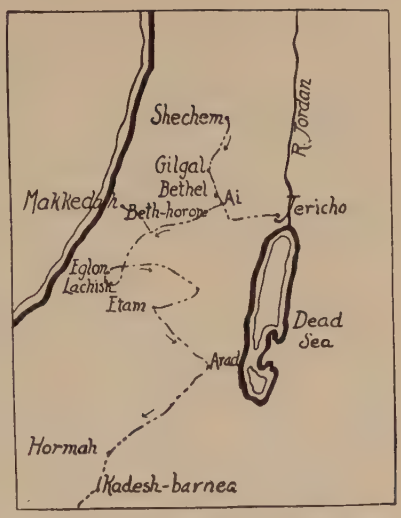
JOSHUA PREPARES TO ADVANCE

Joshua made his preparations for the advance first and sent his spies afterwards. The spies returned with a favorable report. Fear had fallen upon the hostile people and success was sure. Thus they were ready to cross the Jordan, that river which has always had such a prominent place in the history of the people of Palestine, the real boundary between the old life and the new. As the Red Sea cut them off from Egypt, so the Jordan was now the only barrier which stood between them and the land of their dreams.

Then Joshua commanded the officers of the people, saying, "Pass through the host, and command the people, saying, 'Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.' "

And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, "Remember the word which Moses, the servant of the LORD, commanded you, saying, 'The LORD your God hath given you rest, and hath given you this land.' Your wives,

your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them; until the LORD have given your brethren rest, as he hath given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses, the LORD's servant, gave you on this side Jordan toward the sunrising."



MAP OF JOSHUA'S CAMPAIGN IN THE SOUTH

And they answered Joshua, saying, "All that thou commandest us we will do, and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses. Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage."

— Joshua 1:10–18.

RAHAB AND THE SPIES

And Joshua, the son of Nun, sent out of Shittim two men to spy secretly, saying, "Go view the land, even Jericho." And they went, and came into an harlot's house, named Rahab, and lodged there.

And it was told the king of Jericho, saying, "Behold, there came men in hither to-night of the children of Israel to search out the country."

And the king of Jericho sent unto Rahab, saying, "Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country."

And the woman took the two men, and hid them, and said thus, "There came men unto me, but I wist not whence they were: and it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them."

But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

And before they were laid down, she came up unto them upon the roof; and she said unto the men, "I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the LORD dried up the water of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath. Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also

shew kindness unto my father's house, and give me a true token: and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death."

And the men answered her, "Our life for yours if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee."

Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. And she said unto them, "Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way."

And the men said unto her, "We will be blameless of this thine oath which thou hast made us swear. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear."

And she said, "According unto your words, so be it." And she sent them away, and they departed: and she bound the scarlet line in the window.

And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

So the two men returned, and descended from the mountain, and passed over, and came to Joshua, the son of Nun, and told him all things that befell them: and they said unto Joshua, "Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us."

—Joshua 2.

THE HOST CROSSES JORDAN

Dramatic scenes, such as would forever remain in the memory of the people, attended the passage of the Jordan. The river was at flood; ordinarily a narrow stream, it was now a wide torrent, overflowing its banks. The ark went forward until the margin of the flood was reached. The water was cut off from above and the host crossed over to the other shore. After the crossing, a heap of twelve stones from the river-bed was erected as a memorial.

And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over. And it came to pass after three days, that the officers went through the host; and they commanded the people, saying, "When ye see the ark of the covenant of the LORD your God, and the priests, the Levites, bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore."

THE JORDAN RIVER
Photograph by Charles F. H. Crathern, Jr.

And Joshua said unto the people, "Sanctify yourselves: for to-morrow the LORD will do wonders among you."

And Joshua spake unto the priests, saying, "Take up the ark of the covenant, and pass over before the people." And they took up the ark of the covenant, and went before the people.

And the LORD said unto Joshua: "This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. And thou shalt command the priests that bear the ark of the covenant, saying, 'When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.' "

And Joshua said unto the children of Israel, "Come hither, and hear the words of the LORD your God."

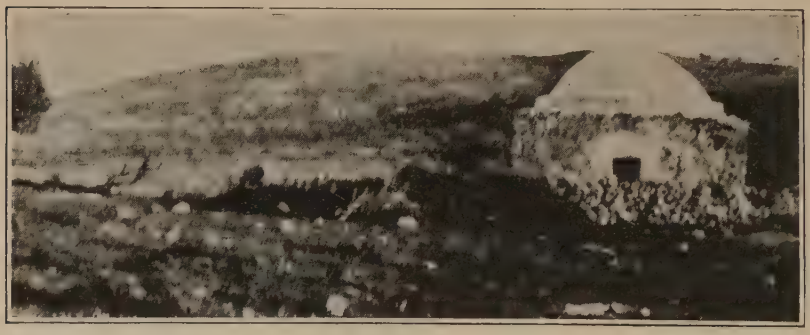
And Joshua said, "Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan. Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap."

And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; and as they that bare the ark were come unto Jordan, and the feet

of the priests that bare the ark were dipped in the brim of the water, for Jordan overfloweth all his banks all the time of harvest, that the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan. —Joshua 3.

THE MEMORIAL OF THE TWELVE STONES FROM THE RIVER'S BED

And it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying, "Take you twelve men out of the people, out of every tribe a man, and command ye them, saying, 'Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones,



GILGAL

Photograph contributed by the Reverend Doctor Charles W. Gilkey

This is where the Israelites erected the twelve stones in commemoration of crossing the Jordan.

and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.' "

Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: and Joshua said unto them, "Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: that this may be a sign among you, that when your children ask their fathers in time to come, saying, 'What mean ye by these stones?' then ye shall answer them, that the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel forever."

And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there. And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

THE ARK PASSES OVER

For the priests which bare the ark stood in the midst of Jordan, until everything was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.

And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and

the priests, in the presence of the people. And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them: about forty thousand prepared for war passed over before the LORD unto battle, to the plains of Jericho.

On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life. And the LORD spake unto Joshua, saying, "Command the priests that bear the ark of the testimony, that they come up out of Jordan."

Joshua therefore commanded the priests, saying, "Come ye up out of Jordan."

And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.

And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho. And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal. And he spake unto the children of Israel, saying, "When your children shall ask their fathers in time to come, saying, 'What mean these stones?' then ye shall let your children know, saying, 'Israel came over this Jordan on dry land. For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red Sea, which he dried up from before us, until we were gone over: that all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God forever.' " —Joshua 4.

MODERN JERICHO

Photograph by W. A. Pottenger expressly for The Book of Life

This is a picture of the modern town of Jericho near the site of ancient Jericho.

The Captain of the Lord's Host

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, "Art thou for us, or for our adversaries?"

And he said, "Nay; but as captain of the host of the Lord am I now come."

And Joshua fell on his face to the earth, and did worship, and said unto him, "What saith my lord unto his servant?"

And the captain of the Lord's host said unto Joshua, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." And Joshua did so.

—Joshua 5:13–15.

The Siege of Jericho

The campaign for the conquest of Palestine now began. The Canaanite cities occupied strongly fortified positions in a chain from north to south. The people who lived in them were of the Phoenician stock, the fringes of a migratory wave which had carried these people of marked genius, originators of letters and trade and the finer arts of civilization, to nearly all the shores of the Mediterranean. Clever

as these people were in commerce and the arts, their religion was an abomination. It was a polytheism, the worship of many gods. Not only was this a campaign for the possession of the land; it was a conflict of faiths, a struggle for supremacy between the austere religion of Moses and the lustful worship of the priests of Astarte and Baal.

Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the LORD said unto Joshua, "See, I have given into thine hand Jericho, and the king thereof and the mighty men of valour. And ye shall compass the city, all ye men of war, and go round about the city once. This shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him."

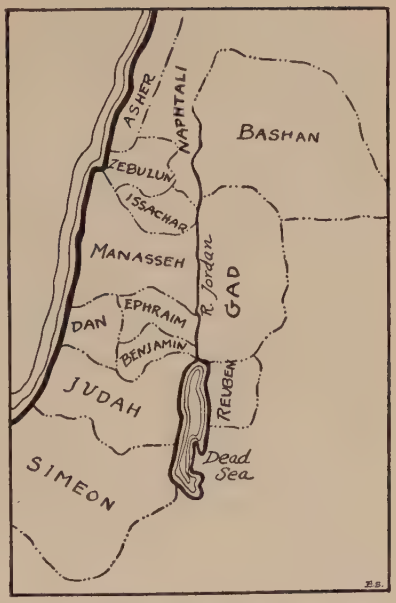
And Joshua, the son of Nun, called the priests, and said unto them, "Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD."

And he said unto the people, "Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD."

And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

And the armed men went before the priests that blew with the trumpets, and the rereward came after the

ark, the priests going on, and blowing with the trumpets. And Joshua had commanded the people, saying, "Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout." So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp.



BOUNDARIES OF THE TRIBES IN PALESTINE

And Joshua rose early in the morning, and the priests took up the ark of the LORD. And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, the priests going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp: so they did six days. And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, "Shout; for the LORD hath given you the city. And the city shall be accursed, even it, and all that are therein, to the LORD: only Rahab,

the harlot, shall live, she and all that are with her in the house, because she hid the messengers that we sent. And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD."

So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword. But Joshua had said unto the two men that had spied out the country, "Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her."

And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD. And Joshua saved Rahab, the harlot, alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

And Joshua adjured them at that time, saying, "Cursed be the man before the LORD, that riseth up and

buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it."

So the LORD was with Joshua; and his fame was noised throughout all the country. — Joshua 6: 1–27.

THE FALL OF JERICHO

Sound, sound for ever, Clarions of Thought!
When Joshua 'gainst the high-walled city fought,
He marched around it with his banners high,
His troops in serried order following nigh.
But not a sword was drawn, no shaft outsprang,
Only the trumpets the shrill onset rang.
At the first blast, smiled scornfully the king,
And at the second sneered, half wonderingly:
"Hop'st thou with noise my stronghold to break down?"
At the third round, the ark of old renown
Swept forward, still the trumpets sounding loud,
And then the troops, with ensigns waving proud.
Stepped out upon the old walls children dark
With horns to mock the notes and hoot the ark.
At the fourth turn, braving the Israelites,
Women appeared upon the crenelated heights—
Those battlements embrowned with age and rust—
And hurled upon the Hebrews stones and dust,
And spun and sang when weary of the game.
At the fifth circuit came the blind and lame,
And with wild uproar clamorous and high
Railed at the clarion ringing to the sky.
At the sixth time, upon a tower's tall crest,
So high that there the eagle built his nest,
So hard that on it lightning lit in vain,
Appeared in merriment the king again:
"These Hebrew Jews musicians are, me-seems!"
He scoffed, loud laughing, "but they live on dreams."
The princes laughed, submissive to the king,
Laughed all the courtiers in their glittering ring,
And thence the laughter spread through all the town.
At the seventh blast—the city walls fell down.—*Victor Hugo.*

The Sin of Achan

But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel. And Joshua sent men from Jericho to Ai, which is beside Bethaven, on the east side of Beth-el, and spake unto them, saying, "Go up and view the country." And the men went up and viewed Ai.

And they returned to Joshua, and said unto him, "Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few."

So there went up thither of the people about three thousand men: and they fled before the men of Ai. And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water. And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads. And Joshua said, "Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?"

And the LORD said unto Joshua, "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, "Sanctify yourselves against to-morrow: for thus saith the LORD God of Israel, 'There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.' In the morning, therefore, ye shall be brought according to your tribes: and it shall be, that the tribe which the LORD taketh shall come according to the families thereof; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man. And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel."

So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken: and he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken: and he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken. And Joshua said unto Achan,

"My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me."

And Achan answered Joshua, and said, "Indeed I have sinned against the LORD God of Israel, and thus and thus have I done: when I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it."

So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD. And Joshua, and all Israel with him, took Achan, the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

And Joshua said, "Why hast thou troubled us? The LORD shall trouble thee this day."

And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The Valley of Achor, unto this day. — Joshua 7.

THE CAPTURE OF AI

And the LORD said unto Joshua, "Fear not, neither be thou dismayed: take all the people of war with

thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land: and thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it."

So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night. And he commanded them, saying, "Behold, ye shall lie in wait against the city, even behind the city: go not very far from the city, but be ye all ready: and I, and all the people that are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them, for they will come out after us, till we have drawn them from the city; for they will say, 'They flee before us, as at the first': therefore we will flee before them. Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand. And it shall be, when ye have taken the city, that ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you."

Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people. And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai. And all the people, even the people of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now there was a valley between them and Ai. And he took about five thousand

men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city. And when they had set the people, even all the host that was on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

And it came to pass, when the king of Ai saw it, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that there were liers in ambush against him behind the city. And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. And all the people that were in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city. And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

And the LORD said unto Joshua, "Stretch out the spear that is in thy hand toward Ai; for I will give it into thine hand."

And Joshua stretched out the spear that he had in his hand toward the city. And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire. And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers. And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men

of Ai. And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.

And the king of Ai they took alive, and brought him to Joshua. And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword. And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai. For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai. Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua. And Joshua burnt Ai, and made it an heap forever, even a desolation unto this day. And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day.

Then Joshua built an altar unto the LORD God of Israel in Mount Ebal, as Moses, the servant of the LORD, commanded the children of Israel, as it is written in the book of the law of Moses, "An altar of whole stones, over which no man hath lift up any iron": and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the

children of Israel. And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests, the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against Mount Gerizim, and half of them over against Mount Ebal; as Moses, the servant of the LORD, had commanded before, that they should bless the people of Israel. And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them. —Joshua 8.

THE CLEVER TRICK OF THE GIBEONITES

And it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon: the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof; that they gathered themselves together, to fight with Joshua and with Israel, with one accord.

And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, they did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.

And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, "We be

come from a far country: now therefore make ye a league with us."

And the men of Israel said unto the Hivites, "Peradventure ye dwell among us; and how shall we make a league with you?"

And they said unto Joshua, "We are thy servants."

And Joshua said unto them, "Who are ye? And from whence come ye?"

AN OLD COBBLER BY THE CITY WALL

Photograph by Professor Lewis Bayles Paton

The old cobbler is mending shoes in the sun by the city wall. Customs and occupations have changed very little in the East.

"They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old and rent, and bound up; and old shoes and clouted (mended) upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy."—*Joshua 9:4, 5.*

And they said unto him, "From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt, and all that he did to the two kings of the Amorites, that were beyond Jordan: to Sihon, King of Heshbon, and to Og, King of Bashan, which was at Ashtaroth. Wherefore our elders and all the inhabitants of our country spake to us, saying, 'Take victuals with you for the journey, and go to meet them, and say unto them, "We are your servants: therefore now make ye a league with us." '

"This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: and these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and

our shoes are become old by reason of the very long journey."

And the men took of their victuals, and asked not counsel at the mouth of the LORD. And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

"HEWERS OF WOOD AND DRAWERS OF WATER"

And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them. And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes. But all the princes said unto all the congregation, "We have sworn unto them by the LORD God of Israel: now therefore we may not touch them. This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them."

And the princes said unto them, "Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them."

And Joshua called for them, and he spake unto them, saying, "Wherefore have ye beguiled us, saying, 'We are very far from you'; when ye dwell among us? Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God."

And they answered Joshua, and said, "Because it was certainly told thy servants, how that the LORD thy God commanded his servant, Moses, to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. And now, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do."

And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose. — Joshua 9.

THE GREAT VICTORY OF BETH-HORON

The first victory was the famous siege of Jericho. Then came the failure at Ai, followed by success. By a clever ruse the Gibeonites escaped destruction and made a league with Israel. Joshua was then in a position to strike a conclusive blow, which he did in the decisive battle of Beth-horon, one of the world's great battles. Joshua made an all night's forced march, and attacked the enemy at daybreak. The slaughter at Gibeon was great and many more fell in the long pursuit over the mountains of Beth-horon. As the defeated foe fled through the passes, a fearful storm of thunder and lightning burst upon them. It quickly cleared, but the now completely demoralized army rushed on in headlong flight. The story contains a fragment of a poem quoted from the lost Book of Jasher, which tells how Joshua called upon even the sun and moon to stay their course that the day might be prolonged to complete the victory.

The pursuit continued until the last fugitive was overtaken. Then the five kings of the confederated cities were executed.

"The battle of Beth-horon is one of the few military engagements which belong equally to ecclesiastical and to civil history, which have decided equally the fortunes of the world and of the church. Among these in later times have been Milvian Bridge, Poitiers, Bedr, Tours, Lepanto, Lützen."

ROAD ON THE WAY FROM JERUSALEM TO NAZARETH
Photograph by W. A. Pottenger expressly for The Book of Life

The fine military roads built by the Army of Occupation are one of the agencies in the development of the Palestine of the future.

The tender conscience of the Christian age is shocked by the atrocities committed in this campaign. We must remember that Jesus had not come with his teaching of peace. The Prince of Peace came to the earth twenty centuries ago, but still the nations wage war, and war with atrocities almost as brutal as those of the ancient days. War has been a factor in the development of civilization, and it will remain while sin reigns in the world.

Now it came to pass, when Adoni-zedec, King of Jerusalem, had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; that they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty.

Wherefore Adoni-zedec, King of Jerusalem, sent unto Hoham, King of Hebron, and unto Piram, King of

Jarmuth, and unto Japhia, King of Lachish, and unto Debir, King of Eglon, saying, "Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel."

Therefore the five kings of the Amorites: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, "Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us."

So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

And the LORD said unto Joshua, "Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee."

Joshua therefore came unto them suddenly, and went up from Gilgal all night. And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.

Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel,

"Sun, stand thou still upon Gibeon;
And thou, Moon, in the valley of Ajalon."
And the sun stood still, and the moon stayed,
Until the people had avenged themselves upon their enemies.

Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

THE EXECUTION OF THE FIVE KINGS

And Joshua returned, and all Israel with him, unto the camp to Gilgal.

But these five kings fled, and hid themselves in a cave at Makkedah. And it was told Joshua, saying, "The five kings are found hid in a cave at Makkedah."

And Joshua said, "Roll great stones upon the mouth of the cave, and set men by it for to keep them: and stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand."

And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities. And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

Then said Joshua, "Open the mouth of the cave, and bring out those five kings unto me out of the cave."

And they did so, and brought forth those five kings unto him out of the cave: the king of Jerusalem, the

king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, "Come near, put your feet upon the necks of these kings." And they came near, and put their feet upon the necks of them.

And Joshua said unto them, "Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight." And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening. And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day.

THE CONQUEST OF ALL THE COUNTRY OF THE HILLS

And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho. Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah: and the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought

against it: and the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.

Then Horam, King of Gezer, came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining. And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it: and they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish. And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it: and they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein.

And Joshua returned, and all Israel with him, to Debir; and fought against it: and he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded. And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon. And all these kings and their land

did Joshua take at one time, because the LORD God of Israel fought for Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal. — Joshua 10.

COMPLETION OF THE CONQUEST

And it came to pass, when Jabin, King of Hazor, had heard those things, that he sent to Jobab, King of Madon, and to the king of Shimron, and to the king of Achshaph, and to the kings that were on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west, and to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh. And they went out, they and all their hosts with them, much people, even as the sand that is upon the seashore in multitude, with horses and chariots very many. And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.

And the LORD said unto Joshua, "Be not afraid because of them: for to-morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire."

So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them. And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining. And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms. And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire. And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, as Moses, the servant of the LORD, commanded. But as for the cities that stood still in their strength, Israel burned none of them, save Hazor only; that did Joshua burn. And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

As the LORD commanded Moses, his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the LORD commanded Moses. So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; even from the mount, Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under Mount Hermon: and all their kings he took, and smote them, and slew them. Joshua made war a long time with all those kings. There was not a city that made peace with the children of Israel, save the Hivites, the inhabitants of Gibeon: all other they took in battle. For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities. There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained. So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war. — Joshua 11.

THE LAST DAYS OF JOSHUA

The work of Joshua was done and for the time well done. The leader, now growing old in the service, gathered the elders together, reviewed the past and took pledges for the future. His farewell addresses breathe the same noble, courageous spirit which animated his whole life.

Now Joshua was old and stricken in years; and the LORD said unto him, "Thou art old and stricken in years, and there remaineth yet very much land to be possessed."

And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

JOSHUA'S FAREWELL ADDRESS

And Joshua said unto all the people, "Thus saith the LORD God of Israel, 'Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed,

and gave him Isaac. And I gave unto Isaac, Jacob and Esau: and I gave unto Esau Mount Seir, to possess it; but Jacob and his children went down into Egypt. I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out. And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red Sea. And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season. And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you. Then Balak, the son of Zippor, King of Moab, arose and warred against Israel, and sent and called Balaam, the son of Beor, to curse you: but I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand. And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you: the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow. And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.'

"Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which

your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD."

And the people answered and said, "God forbid that we should forsake the LORD, to serve other gods; for the LORD our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: and the LORD drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the LORD; for he is our God."

And Joshua said unto the people, "Ye cannot serve the LORD: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good."

And the people said unto Joshua, "Nay; but we will serve the LORD."

And Joshua said unto the people, "Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him."

And they said, "We are witnesses."

"Now therefore put away," said he, "the strange gods which are among you, and incline your heart unto the LORD God of Israel."

And the people said unto Joshua, "The LORD our God will we serve, and his voice will we obey." So

Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD.

And Joshua said unto all the people, "Behold, this stone shall be witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God." So Joshua let the people depart, every man unto his inheritance.

THE DEATH OF JOSHUA

And it came to pass after these things, that Joshua, the son of Nun, the servant of the LORD, died, being an hundred and ten years old. And they buried him in the border of his inheritance in Timnath-serah, which is in Mount Ephraim, on the north side of the hill of Gaash. And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.

And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver: and it became the inheritance of the children of Joseph. And Eleazar, the son of Aaron, died; and they buried him in a hill that pertained to Phinehas, his son, which was given him in Mount Ephraim. — Joshua 13:1;24:1-33.

Building the New Nation in Toil and Pain

The Struggle for the Land Continues

The Hebrews were now established in the land, but the days of struggle were not over. As the ax of the pioneer clears the ground in the forest, so the sword of Joshua cleared a space for the pioneers of a new faith; and the little settlements which were made, the little farms which were cultivated, were the beginnings of that national glory, the fame of which has filled the whole earth. Later, the defeated forces rallied, and desperate fighting was necessary to keep what had been won.

NOW after the death of Joshua it came to pass, that the children of Israel asked the Lord, saying, "Who shall go up for us against the Canaanites first, to fight against them?"

And the Lord said, "Judah shall go up: behold, I have delivered the land into his hand."

And Judah said unto Simeon, his brother, "Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot." So Simeon went with him.

The Fate of Adoni-bezek and the Seventy Kings Who Ate Under His Table

And Judah went up; and the Lord delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men. And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites. But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and

his great toes. And Adoni-bezek said, "Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me." And they brought him to Jerusalem, and there he died.

Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley.

HOW OTHNIEL WON HIS WIFE ACHSAH

And Judah went against the Canaanites that dwelt in Hebron: now the name of Hebron before was Kirjath-arba: and they slew Sheshai, and Ahiman, and Talmai. And from thence he went against the inhabitants of Debir: and the name of Debir before was Kirjath-sepher: and Caleb said, "He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah, my daughter, to wife." And Othniel, the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah, his daughter, to wife. And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, "What wilt thou?"

And she said unto him, "Give me a blessing: for thou hast given me a south land; give me also springs of water."

And Caleb gave her the upper springs and the nether springs.

THE FOES OF ISRAEL STILL HOLD MUCH OF THE LAND

And the children of the Kenite, Moses' father-in-law, went up out of the city of palm-trees with the

children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people. And Judah went with Simeon, his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah. Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof. And the LORD was with Judah; and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron. And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak. And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

And the house of Joseph, they also went up against Beth-el: and the LORD was with them. And the house of Joseph sent to descry Beth-el. (Now the name of the city before was Luz.) And the spies saw a man come forth out of the city, and they said unto him, "Shew us, we pray thee, the entrance into the city, and we will shew thee mercy." And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family. And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day.

Neither did Manasseh drive out the inhabitants of Bethshean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land. And it came to pass, when Israel was strong, that

they put the Canaanites to tribute, and did not utterly drive them out.

Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob: but the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

Neither did Naphtali drive out the inhabitants of Beth-she-mesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them. And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley: but the Amorites would dwell in Mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries. And the coast of the Amorites was from the going up to Akrabbim, from the rock, and upward.

—Judges 1:1–36.

QUESTIONS

Why did Moses' mother set him adrift on the Nile? What was now the condition of the Hebrew people? What tasks were given them? How were their burdens increased? Who found the Hebrew baby? What was Moses' training? How did it help him in his career?

What was his first attempt to help his people? How did it turn out? To what country did he go? What was his occupation? Who was his wife? What was the message of God? How was it revealed? What commands did God give? What was Moses' answer? Who was Moses' brother? What task was given to him? What was the demand made upon Pharaoh? What was his answer? What did the magicians do? Describe the ten plagues. After which plague did Pharaoh yield for the moment? Describe the Passover. What did the Hebrews do before they left? How soon did Pharaoh pursue? How did the Hebrews cross the Red Sea? What became of the Egyptians? Describe the rejoicing after the passage.

What route did the people take after the passage of the Red Sea? Why? What happened at Marah? At Elim? Of what did the people complain? For what comforts did they mourn? How were they fed? With what desert tribes did they battle? Who helped Moses? How was their thirst relieved? Who visited Moses? What advice did he give? Where did the host go from Rephidim? What mountain did Moses climb? What are the ten commandments? What did the people do while Moses was in the mountain? What did Aaron make? What excuse did he offer? How did Moses punish the people? How were the tables of stone replaced? In what direction did the people march after leaving Sinai? What hardship did they encounter? What point was reached?

Who were sent out as spies? What were their reports? What did the people do? What was their punishment? How much longer did they wander in the wilderness? Of what people did they ask passage by the "King's Highway?" What was their answer? By what were the people attacked in the wilderness? How were they healed? Where did they cross the frontiers of Canaan? What cities did they conquer? What songs did they sing? By what people were they feared? Who was Balak? Balaam? How was Balaam influenced to tell the truth? What is the location of Peor? Pisgah? Sum up the results of Moses' life as statesman, soldier, emancipator, administrator, lawgiver, spiritual leader, prophet, "Father of his Country."

What are the leading ideas of his farewell address? Compare it with that of Washington. Compare him with Washington, with Lincoln, with Luther.

Who was chosen as leader in Moses' place? What qualities fitted Joshua for leadership? How was the Jordan crossed? What memorial was set up? What was the plan of Joshua's campaign for the conquest of Canaan? What cities did they conquer? What trick did the Gibeonites play? What great battle decided the campaign? Where was Merom? Was the conquest complete? Compare the religions of Israel and Canaan. Were the atrocities practised worse than those of modern wars? Have we any right to judge the ancient days according to the standards of Christian ethics? Compare the military genius of Joshua with that of other great conquerors. Compare the farewell addresses of Joshua and Moses. What is the place of religion in a nation's life? Are there any correspondences between the early history of Israel and that of our own country? Does the formative period of a nation's life produce the greatest characters? In what way may we make the best use of the memory of great characters?

NOTES

After the conquest the two tribes, Gad and Reuben, remained on the east side of the Jordan. Asher, Naphtali, Zebulun, and Issachar took the territory about the Lake of Galilee, in ancient times called the Sea of Chinnereth; then came Dan, Manasseh and the strong and warlike tribe of Ephraim, always prominent in later history; then little Benjamin and Judah, later forming the Southern Kingdom; and to the far south, Simeon, near Beersheba. "From Dan to Beersheba" has always been a saying to indicate the extent of a territory. The "Dan" of this saying is the city of Dan, or Laish, in the extreme north. In a direct line it is almost exactly one hundred and fifty miles from Dan to Beersheba, which shows how small was the country which was so famous in history, not much larger in territory than the State of New Hampshire.

The Days of the Judges

THE condition of the Hebrew people in Palestine must have been much like that of the colonists in New England or in the West, a life of constant battle for food, of constant warfare with hostile peoples.

The stories of Deborah and Gideon illustrate the situation. In both cases, the Hebrews, disorganized, discouraged, hopeless and helpless, fell into the hands of stronger peoples. In the first case, it was the Canaanites who gathered to win back, if possible, their freedom. In the second, it was the Midianites, desert warriors, who overspread the weakened land with marauding bands at the time of harvest and carried off the crops of the Hebrew farmers, leaving the helpless people to the bitter fate of poverty and famine.

The first situation was the more serious. The triumph of the armies of the Canaanites meant the doom of the struggling people. The nation would be strangled in its cradle. The latter misfortune was particularly heart-sickening. To labor all summer only to see

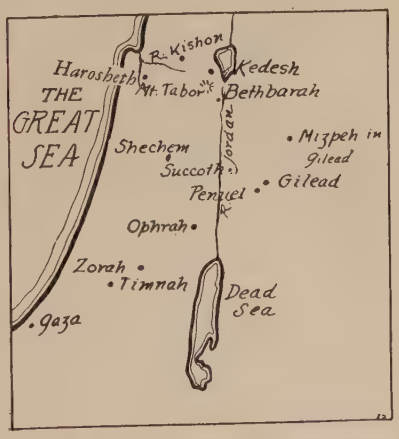
the precious harvest carried off to another land, to feel that this might go on indefinitely —this was a tragedy. It must be remembered that there was as yet no national unity. The situation was like that of the American colonies before the Revolution. One tribe might call upon another for aid, when it was attacked, but assistance was often given grudgingly and sometimes it was harshly refused.

The Book of the Judges shows how these emergencies were met first by one tribe, then by another. The religious element is never lacking: "Israel sinned"; "a deliverer arose." These men who by their prowess delivered Israel were called Judges. They took command for a while of a people without a regularly constituted government; they became leaders and chieftains of the tribes. The Judges vary greatly in character: some of their exploits are barely mentioned; others are told in detail. These old stories of adventure, of high heroism and devotion, were told originally over and over in the villages of Palestine. They are good stories, full of incident and color, the tales of the old pioneer days when the nation was rising to importance and power.

The Days of the Judges

How the Lord Raised Up Judges

NEVERTHELESS the LORD raised up judges, which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but they went after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so. And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them. And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.



THE DAYS OF THE JUDGES

And the anger of the LORD was hot against Israel; and he said, "Because that this people hath transgressed my covenant which I commanded their fathers,

and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died: that through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not."

Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

Now these are the nations which the LORD left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan; only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof; namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in Mount Lebanon, from Mount Baal-hermon unto the entering in of Hamath. And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim and the groves.

— Judges 2:16–23; 3:1–7.

Othniel

How Othniel, Caleb's Younger Brother, Delivered Israel from the King of Mesopotamia

THEREFORE the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim, King of Mesopotamia: and the children of Israel served Chushan-rishathaim eight years. And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, even Othniel, the son of Kenaz, Caleb's younger brother. And the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim, King of Mesopotamia, into his hand; and his hand prevailed against Chushan-rishathaim. And the land had rest forty years. And Othniel, the son of Kenaz, died.

— Judges 3:8–11.

Ehud

How Ehud, the Left-handed Man, Slew Eglon, King of Moab

AND the children of Israel did evil again in the sight of the Lord: and the Lord strengthened Eglon, the king of Moab, against Israel, because they had done evil in the sight of the Lord. And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm-trees. So the children of Israel served Eglon, the king of Moab, eighteen years. But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud, the son of Gera, a Benjamite, a man left-handed: and by him the children of Israel sent a present unto Eglon, the king of Moab. But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh. And he brought the present unto Eglon, King of Moab: and Eglon was a very fat man. And when he had made an end to offer the present, he sent away the people that bare the present. But he himself turned again from the quarries that were by Gilgal, and said, "I have a secret errand unto thee, O king": who said, "Keep silence." And all that stood by him went out from him.

And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, "I have a message from God unto thee." And he arose out of his seat. And Ehud put forth his left hand, and took the dagger from his right thigh,

and thrust it into his belly: and the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out. Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them. When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, "Surely he covereth his feet in his summer chamber."

And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth. And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath. And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

And he said unto them, "Follow after me: for the LORD hath delivered your enemies, the Moabites, into your hand." And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over. And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man. So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years. — Judges 3:12–30.

Shamgar

How Shamgar with His Ox-Goad Delivered Israel

And after him was Shamgar, the son of Anath, which slew of the Philistines six hundred men with an ox-goad: and he also delivered Israel. — Judges 3:31.

PLOWING

Photograph by W. A. Pottenger expressly for The Book of Life

The farmer has yoked an ox and an ass for his plowing. He uses still the wooden plow of his ancestors which makes a very shallow furrow. This primitive method of agriculture accounts in some degree for the poverty of Palestine.

Deborah and Jael

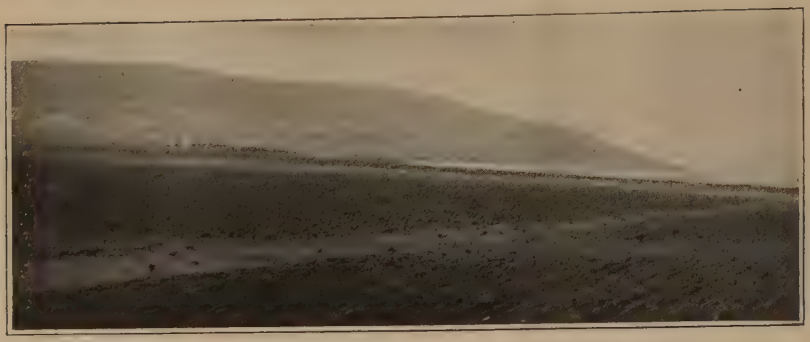
The Story of Deborah: How She Saved the People

The story of Deborah is one of the oldest and finest of the tales of the Judges. The Song of Deborah is a battle-ode, one of the earliest poems in the Old Testament. It is a stirring story of two brave women who saved the people.

AND the children of Israel again did evil in the sight of the Lord, when Ehud was dead. And the Lord sold them into the hand of Jabin, King of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel. And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm-tree of Deborah between Ramah and Beth-el in Mount Ephraim: and the children of Israel came up to her for judgment. —Judges 4:1–5.

Deborah and Barak Muster the Forces

And she sent and called Barak, the son of Abinoam, out of Kedesh-naphtali, and said unto him, "Hath not the Lord God of Israel commanded, saying, 'Go and draw toward Mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun and I will draw unto thee to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.'"



THE GREAT PLAIN OF ESDRAELON LOOKING TOWARDS MOUNT CARMEL AND THE MEDITERRANEAN

Photograph by W. A. Pottenger expressly for The Book of Life

This broad plain is traversed by the river Kishon. Here for centuries the armies of the world have contended in battle. "Was ever arena so simple, so regulated for the spectacle of war?" Esdraelon is a vast theatre, with its clearly defined stage, with its proper exits and entrances. The first battle on the plain recorded in Scripture is that of Deborah and the Canaanites. The next victory was that of Gideon over the Midianites.

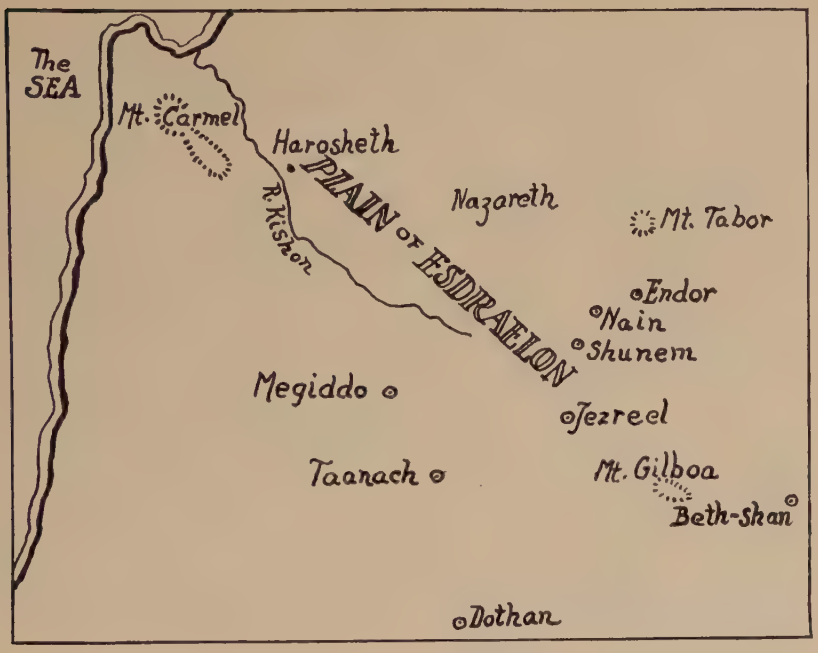
The Philistines came up from Esdraelon when they attacked and defeated Saul at Gilboa. Here Josiah was slain by an Egyptian arrow. Here was fought the decisive battle of Karkar between the Egyptians and Syrians. Some of the battles of the Maccabean period were fought here. Later came the conflict between Crusaders and the Syrians. Napoleon was here in 1799; and it was here in 1918 on a part of the plain of Esdraelon, the vale of Megiddo, "Armageddon" in Hebrew, that General Allenby completely defeated the Turkish forces and released Palestine from the Moslem rule.

And Barak said unto her, "If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go."

And she said, "I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman." And Deborah arose, and went with Barak to Kedesh.

And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

Now Heber, the Kenite, which was of the children of Hobab, the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of



PLAIN OF ESDRAELON

Zaanaim, which is by Kedesh. And they shewed Sisera that Barak, the son of Abinoam, was gone up to Mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon.

And Deborah said unto Barak, "Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee?"

So Barak went down from Mount Tabor, and ten thousand men after him. —Judges 4:6–14.

How Sisera and His Chariots Were Defeated

And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away

on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left. — Judges 4:15, 16.

How Jael Slew the Great Captain Sisera

Howbeit Sisera fled away on his feet to the tent of Jael, the wife of Heber, the Kenite: for there was peace between Jabin, the king of Hazor, and the house of Heber, the Kenite.

And Jael went out to meet Sisera, and said unto him, "Turn in, my lord, turn in to me; fear not." And when he had turned in unto her into the tent, she covered him with a mantle.

And he said unto her, "Give me, I pray thee, a little water to drink; for I am thirsty."

And she opened a bottle of milk, and gave him drink, and covered him.

THE RIVER KISHON IN THE PLAIN OF ESDRAELON

Photograph contributed by the Reverend Doctor Charles W. Gilkey

This is the famous stream with its low-lying banks which was the scene of the defeat of the Canaanites by Barak and Deborah. A sudden storm in the hills turned the sluggish stream into a torrent and the heavy chariots of the Canaanites were caught in the morass and the army annihilated.

Again he said unto her, "Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, 'Is there any man here?' that thou shalt say, 'No.' "

Then Jael, Heber's wife, took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.

And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, "Come, and I will show thee the man whom thou seekest."

And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples. So God subdued on that day Jabin, the king of Canaan, before the children of Israel. And the hand of the children of Israel prospered, and prevailed against Jabin, the king of Canaan, until they had destroyed Jabin, King of Canaan.

— Judges 4:17–24.

A Song of Victory

Then sang Deborah and Barak the son of Abinoam, on that day, saying,

"Praise ye the Lord for the avenging of Israel,
When the people willingly offered themselves.
Hear, O ye kings; give ear, O ye princes;
I, even I, will sing unto the Lord;
I will sing praise to the Lord God of Israel.

Lord, when thou wentest out of Seir,
When thou marchedst out of the field of Edom,
The earth trembled, and the heavens dropped,
The clouds also dropped water.
The mountains melted from before the Lord,
Even that Sinai from before the Lord God of Israel.

In the days of Shamgar, the son of Anath,
In the days of Jael, the highways were unoccupied,
And the travelers walked through byways.
The inhabitants of the villages ceased,
They ceased in Israel,
Until that I, Deborah, arose,
That I arose, a mother in Israel.
They chose new gods;
Then was war in the gates:
Was there a shield or spear seen
Among forty thousand in Israel?
My heart is toward the governors of Israel,
That offered themselves willingly among the people.
Bless ye the LORD.
Speak, ye that ride on white asses,
Ye that sit in judgment,
And walk by the way.
They that are delivered from the noise of archers in the places of drawing water,
There shall they rehearse the righteous acts of the LORD,
Even the righteous acts toward the inhabitants of his villages in Israel:
Then shall the people of the LORD go down to the gates.

Awake, awake, Deborah:
Awake, awake, utter a song:
Arise, Barak, and lead thy captivity captive, thou son of Abinoam.
Then he made him that remaineth have dominion over the nobles among the people:
The LORD made me have dominion over the mighty.
Out of Ephraim was there a root of them against Amalek;

After thee, Benjamin, among thy people;
Out of Machir came down governors,
And out of Zebulun they that handle the pen of the writer.
And the princes of Issachar were with Deborah;
Even Issachar, and also Barak:
He was sent on foot into the valley.
For the divisions of Reuben
There were great thoughts of heart.
Why abodest thou among the sheepfolds
To hear the bleatings of the flocks?
For the divisions of Reuben
There were great searchings of heart.
Gilead abode beyond Jordan:
And why did Dan remain in ships?
Asher continued on the seashore,
And abode in his breaches.
Zebulun and Naphtali were a people that jeoparded their lives unto the death
In the high places of the field.
The kings came and fought,
Then fought the kings of Canaan
In Taanach by the waters of Megiddo;
They took no gain of money.
They fought from heaven;
The stars in their courses fought against Sisera.
The river of Kishon swept them away,
That ancient river, the River Kishon.
O my soul, thou hast trodden down strength.
Then were the horsehoofs broken
By the means of the pransings, the pransings of their mighty ones.
'Curse ye Meroz,' said the angel of the LORD,
'Curse ye bitterly the inhabitants thereof;

Because they came not to the help of the LORD,
To the help of the LORD against the mighty.'

Blessed above women shall Jaël,
The wife of Heber, the Kenite, be,
Blessed shall she be above women in the tent.
He asked water, and she gave him milk;
She brought forth butter in a lordly dish.
She put her hand to the nail, and her right hand to the workmen's hammer;
And with the hammer she smote Sisera,
She smote off his head,
When she had pierced and stricken through his temples.
At her feet he bowed, he fell, he lay down:
At her feet he bowed, he fell:
Where he bowed, there he fell down dead.

The mother of Sisera looked out at a window,
And cried through the lattice,
'Why is his chariot so long in coming?
Why tarry the wheels of his chariots?'
Her wise ladies answered her,
Yea, she returned answer to herself,
'Have they not sped? have they not divided the prey;
To every man a damsel or two;
To Sisera a prey of divers colours,
A prey of divers colours of needlework,
Of divers colours of needlework on both sides, meet for the necks of them that take the spoil?'

So let all thine enemies perish, O LORD:
But let them that love him be as the sun when he goeth forth in his might." —Judges 5.

Gideon the Farmer

The story of Gideon has always been a favorite. It tells of the farmer who was threshing a little wheat in a wine-press to hide it from the Midianites, so closely was the country watched by the invading hordes. It tells of the choosing of his brave three hundred warriors and the panic of the hosts of Midian at the sound of breaking pitchers and at the flash of lights.

AND the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years. And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strongholds. And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them; and they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance of Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it. And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

And it came to pass, when the children of Israel cried unto the LORD because of the Midianites, that the LORD sent a prophet unto the children of Israel, which said unto them, "Thus saith the LORD God of Israel, 'I brought you up from Egypt, and brought you forth out of the house of bondage; and I delivered you out of the hand of the

THE TENTS OF THE ARABS

Photograph by Professor Lewis Bayles Paton

The whole plain is dotted with the black tents of the wandering Arabs. "For they came up with their cattle and their tents, and they came as grasshoppers for multitude: for both they and their camels were without number." — Judges 6:5.

Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; and I said unto you, "I am the LORD your God; fear not the gods of the Amorites, in whose land ye dwell": but ye have not obeyed my voice.' "

— Judges 6:1–10.

How the Messenger of the Lord Came to Gideon

And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the wine-press, to hide it from the Midianites. And the angel of the LORD appeared unto him, and said unto him. "The LORD is with thee, thou mighty man of valour."

And Gideon said unto him, "Oh my LORD, if the LORD be with us, why then is all this befallen us? And where be all his miracles which our fathers told us of, saying, 'Did not the LORD bring us up from Egypt?' but now the

LORD hath forsaken us, and delivered us into the hands of the Midianites."

And the LORD looked upon him, and said, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?"

And he said unto him, "Oh my LORD, wherewith shall I save Israel? Behold, my family is poor in Manasseh, and I am the least in my father's house."

And the LORD said unto him, "Surely I will be with thee, and thou shalt smite the Midianites as one man."

And he said unto him, "If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee."

And he said, "I will tarry until thou come again."

And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the angel of God said unto him, "Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth." And he did so. — Judges 6:11–20.

HOW GIDEON THREW DOWN THE ALTAR OF BAAL

Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight. And when Gideon perceived that he was an angel of the LORD, Gideon said, "Alas, O LORD God! for because I have seen an angel of the LORD face to face."

And the LORD said unto him, "Peace be unto thee; fear not: thou shalt not die."

A PRIMITIVE PIT FOR THE TREADING OUT OF THE GRAPES

Photograph by Professor Lewis Bayles Paton

It was in such a pit as this that Gideon was threshing out a little grain to keep it from the Midianites.

"And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash, the Abi-ezrite: and his son Gideon threshed wheat by the wine-press, to hide it from the Midianites."—*Judges 6:11.*

ANOTHER VIEW OF THE WINE-PRESS

Photograph by Professor Lewis Bayles Paton

Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abi-ezrites.

And it came to pass the same night, that the LORD said unto him, "Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it: and build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down."

Then Gideon took ten men of his servants, and did as the LORD had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built.

And they said one to another, "Who hath done this?"

And when they enquired and asked, they said, "Gideon, the son of Joash, hath done this thing."

Then the men of the city said unto Joash, "Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it."

And Joash said unto all that stood against him, "Will ye plead for Baal? Will ye save him? He that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar."

Therefore on that day he called him Jerubbaal, saying, "Let Baal plead against him, because he hath thrown down his altar.

—Judges 6:21–32.

The Sign of the Fleece

Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel. But the Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him. And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

And Gideon said unto God, "If thou wilt save Israel by mine hand, as thou hast said, behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said."

And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

And Gideon said unto God, "Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew."

And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

— Judges 6:33–40.

How Gideon Tested His Men

Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley. And the Lord said unto Gideon, "The

A FARMER'S WAY-SIDE MARKET

Photograph by Professor Lewis Bayles Paton

In Palestine, as well as in this country, farmers offer their products for sale to travelers. These peasants are offering grapes, baskets of plums, and the curious round objects which are sheets of bread! It was one of these round, hard cakes of bread almost like a cart wheel that came rolling into the camp in the dream of the Midianite soldier.

"And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, 'Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.'"—*Judges 7:13.*

people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, 'Mine own hand hath saved me.' Now therefore go to, proclaim in the ears of the people, saying, 'Whosoever is fearful and afraid, let him return and depart early from Mount Gilead.' "

And there returned of the people twenty and two thousand; and there remained ten thousand.

And the LORD said unto Gideon, "The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, 'This shall go with thee,' the same shall go with thee; and of whomsoever I say unto thee, 'This shall not go with thee,' the same shall not go."

So he brought down the people unto the water: and the LORD said unto Gideon, "Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink."

And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. And the LORD said unto Gideon, "By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place." So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley. — Judges 7:1–8.

How Gideon Heard the Dream of the Sentry

And it came to pass the same night, that the LORD said unto him, "Arise, get thee down unto the host; for I have delivered it into thine hand. But if thou fear to go down, go thou with Phurah, thy servant, down to the host: and thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host."

Then went he down with Phurah, his servant, unto the outside of the armed men that were in the host. And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea-side for multitude.

And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, "Behold, I dreamed a dream, and, lo, a cake of barley

bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along."

And his fellow answered and said, "This is nothing else save the sword of Gideon, the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host."

And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshiped, and returned into the host of Israel, and said, "Arise; for the LORD hath delivered into your hand the host of Midian."

And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, "Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, 'The sword of the LORD, and of Gideon.' "

—Judges 7:9–18.

How a Great Army Fled in Panic Before the Sound of Breaking Pitchers and the Flare of Torches in the Night

So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, "The sword of the LORD, and of Gideon." And they

stood every man in his place round about the camp: and all the host ran, and cried, and fled. And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabbath. And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

— Judges 7:19–23.

EPHRAIM CUTS OFF THE MIDIANITES AT THE FORDS

And Gideon sent messengers throughout all Mount Ephraim, saying, "Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan."

Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan. And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the wine-press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

And the men of Ephraim said unto him, "Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites?" And they did chide with him sharply.

And he said unto them, "What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer? God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you?" Then their anger was abated toward him, when he had said that. — Judges 7:24, 25; 8:1–3.

The Men of Succoth Refuse Bread to Gideon

And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them. And he said unto the men of Succoth, "Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, Kings of Midian."

And the princes of Succoth said, "Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?"

And Gideon said, "Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers."

The Men of Penuel also Refuse Aid to Gideon's Army

And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him. And he spake also unto the men of Penuel, saying, "When I come again in peace, I will break down this tower."

Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword.

And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure. And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host. —Judges 8:4–12.

How Gideon Caught a Young Man of Succoth Before Sunrise and how He Taught the Elders of the City with Thorns

And Gideon, the son of Joash, returned from battle before the sun was up, and caught a young man of the men of Succoth, and enquired of him: and he described unto him the princes of Succoth, and the elders thereof, even threescore and seventeen men. And he came unto the men of Succoth, and said, "Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, 'Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary?' "

And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth. And he beat down the tower of Penuel, and slew the men of the city. — Judges 8:13–17.

How Gideon Slew the Kings of Midian

Then said he unto Zebah and Zalmunna: "What manner of men were they whom ye slew at Tabor?"

And they answered, "As thou art, so were they; each one resembled the children of a king."

And he said, "They were my brethren, even the sons of my mother: as the Lord liveth, if ye had saved them alive, I would not slay you."

And he said unto Jether, his firstborn, "Up, and slay them." But the youth drew not his sword: for he feared, because he was yet a youth.

Then Zebah and Zalmunna said, "Rise thou, and fall upon us: for as the man is, so is his strength." And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks.

— Judges 8:17–21.

Gideon Ruled over Israel but Gave the Lord the Glory

Then the men of Israel said unto Gideon, "Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian."

And Gideon said unto them, "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you."

And Gideon said unto them, "I would desire a request of you, that ye would give me every man the earrings of his prey." For they had golden earrings, because they were Ishmaelites.

And they answered, "We will willingly give them." And they spread a garment, and did cast therein every man the earrings of his prey. And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; beside ornaments, and collars and purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks. And Gideon made an ephod thereof, and put it in his city, even in Ophrah: and all Israel went thither after it: which thing became a snare unto Gideon, and to his house.

Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon. — Judges 8: 22–28.

Abimelech

In the stories of Gideon and Abimelech we see the beginnings of the movement which later resulted in the kingdom.

AND Abimelech, the son of Jerubbaal, went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, "Speak, I pray you, in the ears of all the men of Shechem, 'Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? Remember also that I am your bone and your flesh.'"

And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, "He is our brother."

And they gave him threescore and ten pieces of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him.

How Abimelech Slew All His Brothers but the Youngest and Became Ruler

And he went unto his father's house at Ophrah, and slew his brethren, the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding yet Jotham, the youngest son of Jerubbaal, was left; for he hid himself.

And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that was in Shechem.

— Judges 9:1–6.

How Jotham Told a Tale of the Trees Who Would Have a King

And when they told it to Jotham, he went and stood in the top of Mount Gerizim, and lifted up his voice, and cried, and said unto them, "Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a king over them; and they said unto the olive-tree, 'Reign thou over us.'

"But the olive-tree said unto them, 'Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees?'

"And the trees said to the fig-tree, 'Come thou, and reign over us.'

"But the fig-tree said unto them, 'Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?'

"Then said the trees unto the vine, 'Come thou, and reign over us.'

OLIVE-PRESS

Photograph by Professor Lewis Bayles Paton

This is a primitive press for making olive oil. Young olive-trees are seen near by.

"The trees went forth on a time to anoint a king over them: and they said unto the olive-tree, 'Reign thou over us.' But the olive-tree said unto them: 'Should I leave my fatness wherewith by me they honor God and man, and go to be promoted over the trees?'"—*Judges 9:8, 9.*

"And the vine said unto them, 'Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?'

"Then said all the trees unto the bramble, 'Come thou, and reign over us.'

"And the bramble said unto the trees, 'If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.'

"Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands; for my father fought for you, and adventured his life far, and delivered you out of the hand of Midian: and ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your brother; if ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you: but if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech."

And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech, his brother.

— Judges 9:7–21.

The Revolt of the Men of Shechem against Abimelech

When Abimelech had reigned three years over Israel, then God sent an evil spirit between Abimelech and

the men of Shechem; and the men of Shechem dealt treacherously with Abimelech: that the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech, their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren. And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

HOW GAAL, THE SON OF EBED, DEFIED ABIMELECH

And Gaal, the son of Ebed, came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him. And they went out into the fields, and gathered their vineyards, and trode the grapes, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

And Gaal, the son of Ebed, said, "Who is Abimelech, and who is Shechem, that we should serve him? Is not he the son of Jerubbaal? and Zebul his officer? Serve the men of Hamor, the father of Shechem: for why should we serve him? And would to God this people were under my hand! Then would I remove Abimelech."

And he said to Abimelech, "Increase thine army, and come out."

HOW ZEBUL, THE RULER OF THE CITY, WARNED ABIMELECH OF THE TREACHERY OF GAAL

And when Zebul, the ruler of the city, heard the words of Gaal, the son of Ebed, his anger was kindled. And he sent messengers unto Abimelech privily, saying, "Behold, Gaal, the son of Ebed, and his brethren be come to Shechem; and, behold, they fortify the city

against thee. Now therefore up by night, thou and the people that is with thee, and lie in wait in the field: and it shall be, that in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, when he and the people that is with him come out against thee, then mayest thou do to them as thou shalt find occasion."

And Abimelech rose up, and all the people that were with him, by night, and they laid wait against Shechem in four companies. And Gaal, the son of Ebed, went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that were with him, from lying in wait.

WHAT SEEM TO BE THE SHADOWS OF THE MOUNTAINS ARE REALLY MARCHING MEN

And when Gaal saw the people, he said to Zebul, "Behold, there come people down from the top of the mountains."

And Zebul said unto him, "Thou seest the shadow of the mountains as if they were men."

And Gaal spake again and said, "See, there come people down by the middle of the land, and another company come along by the plain of Meonenim."

Then said Zebul unto him, "Where is now thy mouth, wherewith thou saidst, 'Who is Abimelech, that we should serve him?' Is not this the people that thou hast despised? Go out, I pray now, and fight with them."

And Gaal went out before the men of Shechem, and fought with Abimelech. And Abimelech chased him, and he fled before him, and many were overthrown and wounded, even unto the entering of the gate.

HOW ABIMELECH SOWED SHECHEM WITH SALT

And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem. And it came to pass on the morrow, that the people went out into the field; and they told Abimelech. And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people were come forth out of the city; and he rose up against them, and smote them. And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city: and the two other companies ran upon all the people that were in the fields, and slew them. And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt.

HOW THE TOWER OF SHECHEM WAS BURNED WITH BRANCHES FROM THE FOREST

And when all the men of the tower of Shechem heard that, they entered into an hold of the house of the god Berith. And it was told Abimelech, that all the men of the tower of Shechem were gathered together. And Abimelech gat him up to Mount Zalmon, he and all the people that were with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him, "What ye have seen me do, make haste, and do as I have done."

And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women. — Judges 9 : 22–49.

How a Woman of Thebez Broke Abimelech's Skull with a Millstone

Then went Abimelech to Thebez, and encamped against Thebez, and took it. But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower. And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire. And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull. Then he called hastily unto the young man his armour-bearer, and said unto him, "Draw thy sword, and slay me, that men say not of me, 'A woman slew him.'"

And his young man thrust him through, and he died. And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren: and all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham, the son of Jerubbaal. —Judges 9 : 50–57.

Tola and Jair Judge Israel

And after Abimelech there arose to defend Israel Tola, the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in Mount Ephraim. And he judged Israel twenty and three years, and died, and was buried in Shamir. And after him arose Jair, a Gileadite, and judged Israel twenty and two years. And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havoth-jair unto this day, which are in the land of Gilead. And Jair died, and was buried in Camon. — Judges 10:1–5.

FAMILY OF THE EAST ON THE MARCH
Photograph by Charles F. K. Crathern, Jr.

Jephthah

The story of Jephthah and his daughter is one of the most pathetic tales of the Old Testament. The warrior chieftain makes a vow to sacrifice the first thing that meets him if he returns home victorious. His loved daughter comes and the solemn vow is carried out. The sacrifice of Jephthah's daughter was one of the saddest lots that could befall a daughter of Israel. By the vow of her father she had to leave her father's home and was deprived of the right to marry, her fate being at that time unparalleled in Israel. Hers was a devoted heart indeed, to thus free her father and her country.

NOW Jephthah, the Gileadite, was a mighty man of valour, and he was the son of an harlot: and Gilead begat Jephthah. And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, "Thou shalt not inherit in our father's house; for thou art the son of a strange woman." Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

And it came to pass in process of time, that the children of Ammon made war against Israel. And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob: and they said unto Jephthah, "Come, and be our captain, that we may fight with the children of Ammon."

And Jephthah said unto the elders of Gilead, "Did not ye hate me, and expel me out of my father's house? And why are ye come unto me now when ye are in distress?"

Jephthah

Painted expressly for The Book of Life by John Jacobsen

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"And Jephthah said unto the elders of Gilead, 'Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?'

"And the elders of Gilead said unto Jephthah, 'Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.'

"And Jephthah said unto the elders of Gilead, 'If ye bring me home again to fight against the children of Ammon, and the Lord deliver them before me, shall I be your head?'

"And the elders of Gilead said unto Jephthah, 'The Lord be witness between us, if we do not so according to thy words.'

"Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the Lord in Mizpeh." Judges 11:4–11.

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Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh. — Judges 11:1–11.

JEPHTHAH'S VOW

Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon. And Jephthah vowed a vow unto the LORD, and said, "If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD'S, and I will offer it up for a burnt offering."

So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, "Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back."

And she said unto him, "My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon."

And she said unto her father, "Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows."

And he said, "Go." And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and it was a custom in Israel, that the daughters of Israel went yearly to lament the daughter of Jephthah, the Gileadite, four days in a year. — Judges 11:29–40.

"SHIBBOLETH"

And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, "Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? We will burn thine house upon thee with fire."

And Jephthah said unto them, "I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands. And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?"

Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, "Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites."

And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, "Let me go over"; that the men of Gilead said unto him, "Art thou an Ephraimite?" If he said, "Nay"; then said they unto him, "Say now 'Shibboleth': and he said "Sibboleth': for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

And Jephthah judged Israel six years. Then died Jephthah, the Gileadite, and was buried in one of the cities of Gilead. — Judges 12:1–7.

The men of Ephraim could not pronounce the sound of "sh" in shibboleth just as it is difficult for a person who speaks English to pronounce certain foreign words. The word has come to mean in English the test word of a party or people.

Ibzan, Elon, and Abdon Judge Israel

And after him Ibzan of Beth-lehem judged Israel. And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years. Then died Ibzan, and was buried at Beth-lehem.

And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years. And Elon, the Zebulonite, died, and was buried in Aijalon in the country of Zebulun.

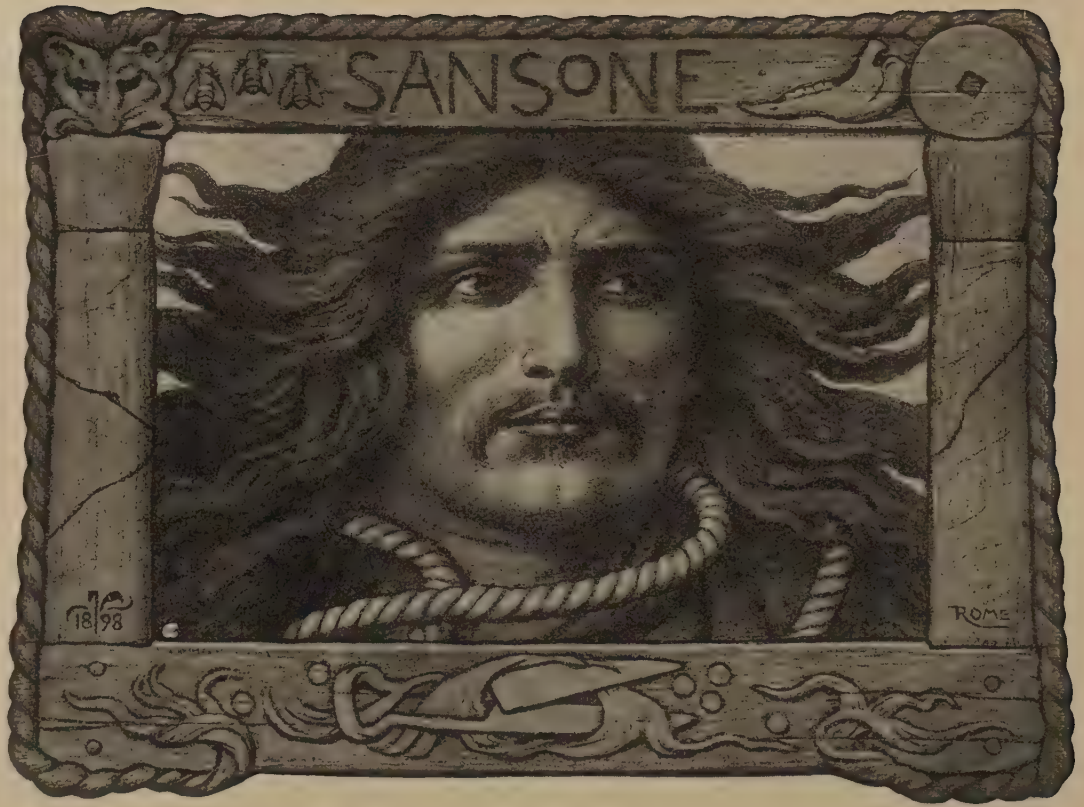
And after him Abdon, the son of Hillel, a Pirathonite, judged Israel. And he had forty sons and thirty nephews, that rode on threescore and ten ass colts: and he judged Israel eight years. And Abdon, the son of Hillel, the Pirathonite, died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

— Judges 12 : 8–15.

HEAD OF SAMSON

By Elihu Vedder (1836-1923)
From a Copley Print. Copyright by Curtis and Cameron, Inc., Boston, Massachusetts

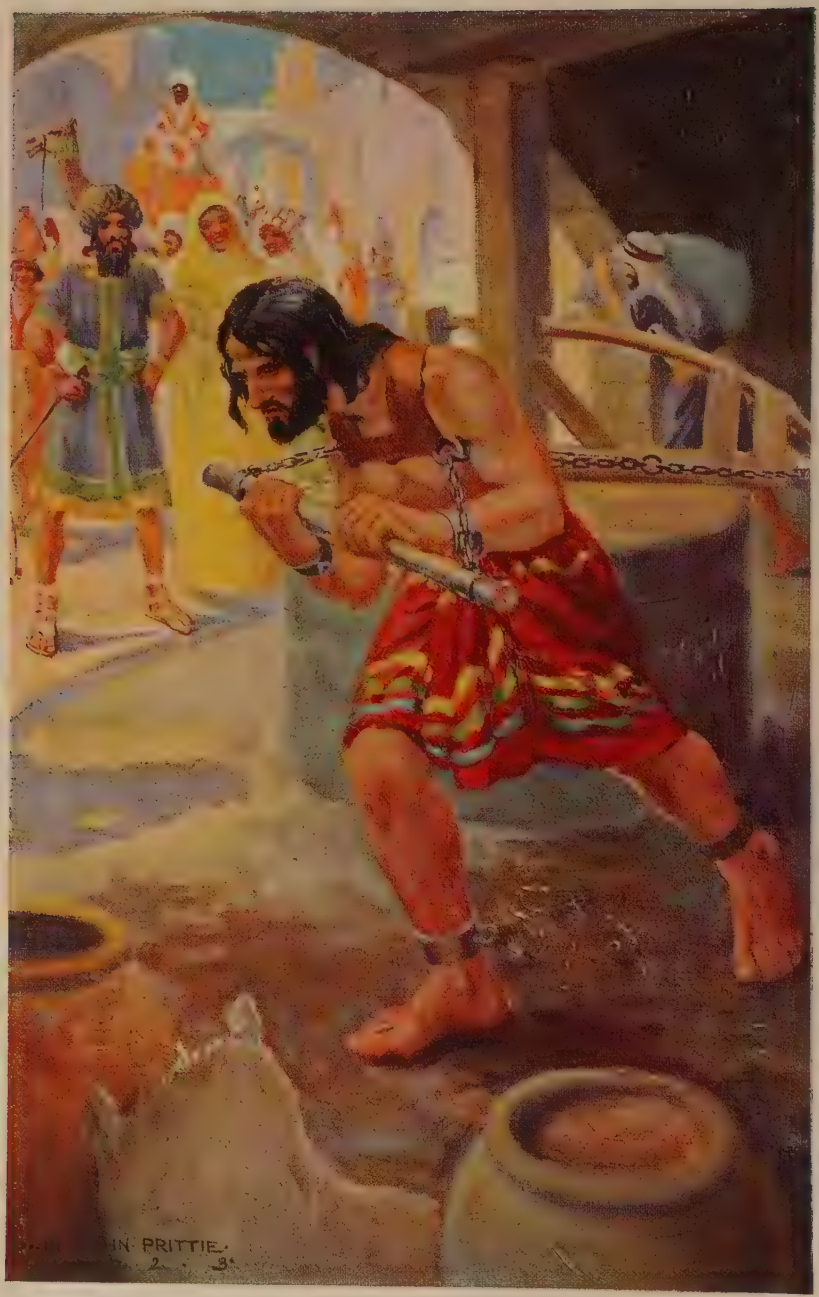
NOTICE the symbols in the frame of the picture: the shears and lock of Samson's hair, the lion's head, the bees, the jawbone of an ass, the mill-stone, the pillars of the temple of Dagon, the head of a fox, the broken rope. The face of Samson shows finely his strength. Is there a lurking humor about the mouth of the man who would always play boyish pranks in spite of the seriousness of his constant battles with his foes?


SANSONE
1898
ROME

SAMSON GRINDING CORN FOR THE PHILISTINES

Painted by Edwin John Prittie expressly for The Book of Life

"BUT THE Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house." Judges 16:21.


IN PRITTIE.

Samson

The Man Who Was Strong in Body but Weak in Spirit

The name of Samson has become the synonym for physical strength and spiritual weakness. Samson did not greatly affect Hebrew history. He was like a great overgrown boy rather than a man of character and purpose. There is a tragic grandeur in the close of his life, the shorn giant, blind, grinding at the mill and bringing down destruction on his enemies and himself.

The Birth of Samson

AND the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.

THE FIRST VISIT OF THE ANGEL

And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife had no children. And the angel of the LORD appeared unto the woman, and said unto her, "Behold now, thou shalt bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: for, lo, thou shalt bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from his birth and he shall begin to deliver Israel out of the hand of the Philistines."

Then the woman came and told her husband, saying, "A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither

told he me his name: but he said unto me, 'Behold, thou shalt bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from his birth to the day of his death.'"

THE SECOND VISIT OF THE ANGEL

Then Manoah intreated the LORD, and said, "O my LORD, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born."

CAVE OF SAMSON

Photograph by W. A. Pottenger

This cave in the hills between Jaffa and Jerusalem, the country in which Samson lived, is still called the Cave of Samson.

And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah, her husband, was not with her. And the woman made haste, and ran, and shewed her husband, and said unto him, "Behold, the man hath appeared unto me, that came unto me the other day."

And Manoah arose, and went after his wife, and came to the man, and said unto him, "Art thou the man that spakest unto the woman?"

And he said, "I am."

And Manoah said, "Now let thy words come to pass. How shall we order the child, and how shall we do unto him?"

And the angel of the LORD said unto Manoah, "Of all that I said unto the woman let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe."

And Manoah said unto the angel of the LORD, "I pray thee, let us detain thee, until we shall have made ready a kid for thee."

And the angel of the LORD said unto Manoah, "Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD."

For Manoah knew not that he was an angel of the LORD.

And Manoah said unto the angel of the LORD, "What is thy name, that when thy sayings come to pass we may do thee honour?"

And the angel of the LORD said unto him, "Why askest thou thus after my name, seeing it is secret?"

So Manoah took a kid with a meat offering, and offered it upon a rock unto the LORD: and the angel did wonderously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground. But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the LORD.

And Manoah said unto his wife, "We shall surely die, because we have seen God."

But his wife said unto him, "If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these."

THE CHILD IS NAMED SAMSON

And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed

him. And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

— Judges 13.

SAMSON DESIRES A WIFE OF THE PHILISTINES

And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and his mother, and said, "I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife."

Then his father and his mother said unto him, "Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?"

And Samson said unto his father, "Get her for me; for she pleaseth me well."

But his father and his mother knew not that it was of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel. — Judges 14:1–4.

SAMSON SLAYS A LION

Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him. And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done. And he went down, and talked with the woman; and she pleased Samson well.

And after a time he returned to take her, and he turned aside to see the carcase of the lion: and,

BEEHIVES IN THE ROCKS

Photograph by Professor Lewis Bayles Paton

This picture shows beehives. The bees store their honey in the rock cavities which are to be seen behind the figure in the center of the picture.

behold, there was a swarm of bees and honey in the carcase of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion. — Judges 14:5–9.

Samson's Riddle

So his father went down unto the woman: and Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him.

And Samson said unto them, "I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments: but if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments."

And they said unto him, "Put forth thy riddle, that we may hear it."

And he said unto them,

"Out of the eater came forth meat,
And out of the strong came forth sweetness."

And they could not in three days expound the riddle.

And it came to pass on the seventh day, that they said unto Samson's wife, "Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? Is it not so?"

And Samson's wife wept before him, and said, "Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me."

And he said unto her, "Behold, I have not told it my father nor my mother, and shall I tell it thee?"

And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

And the men of the city said unto him on the seventh day before the sun went down, "What is sweeter than honey and what is stronger than a lion?"

And he said unto them,

"If ye had not plowed with my heifer,
Ye had not found out my riddle."

And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

But Samson's wife was given to his companion, whom he had used as his friend. — Judges 14:10-20.

Samson Burns the Corn with Firebrands

But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, "I will go in to my wife into the chamber." But her father would not suffer him to go in.

And her father said, "I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? Take her, I pray thee, instead of her."

And Samson said concerning them, "Now shall I be more blameless than the Philistines, though I do them a displeasure."

And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

Then the Philistines said, "Who hath done this?"

And they answered, "Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion." And the Philistines came up, and burnt her and her father with fire. — Judges 15:1–6.

Samson Lives on the Top of a Rock

And Samson said unto them, "Though ye have done this, yet will I be avenged of you, and after that I will cease." And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi. And the men of Judah said, "Why are ye come up against us?"

And they answered, "To bind Samson are we come up, to do to him as he hath done to us."

Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, "Knowest thou not that the Philistines are rulers over us?"

And he said unto them, "As they did unto me, so have I done unto them."

And they said unto him, "We are come down to bind thee, that we may deliver thee into the hand of the Philistines."

And Samson said unto them, "Swear unto me, that ye will not fall upon me yourselves."

And they spake unto him, saying, "No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee." And they bound him with two new cords, and brought him up from the rock.

— Judges 15:7–13.

Samson Slays a Thousand Men with the Jawbone of an Ass

And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

And Samson said, "With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men." And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi.

And he was sore athirst, and called on the Lord, and said, "Thou hast given this great deliverance into

the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?"

But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof "En-hakkore," which is in Lehi unto this day. And he judged Israel in the days of the Philistines twenty years. — Judges 15:14–20.

Samson Carries off the Gates of Gaza

Then went Samson to Gaza, and saw there an harlot, and went in unto her. And it was told the Gazites, saying, "Samson is come hither." And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, "In the morning, when it is day, we shall kill him."

And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.
— Judges 16:1–3.

Samson and Delilah

And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her, "Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver."

And Delilah said to Samson, "Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee."

And Samson said unto her, "If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man."

Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. Now there were men lying in wait, abiding with her in the chamber. And she said unto him, "The Philistines be upon thee, Samson." And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

And Delilah said unto Samson, "Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound."

And he said unto her, "If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man."

Delilah therefore took new ropes, and bound him therewith, and said unto him, "The Philistines be upon thee, Samson." And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

And Delilah said unto Samson, "Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound."

And he said unto her, "If thou weavest the seven locks of my head with the web."

And she fastened it with the pin, and said unto him, "The Philistines be upon thee, Samson." And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

And she said unto him, "How canst thou say, 'I love thee,' when thine heart is not with me? Thou hast mocked me these three times, and hast not told me

wherein thy great strength lieth." And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death; that he told her all his heart, and said unto her, "There hath not come a razor upon mine head; for I have been a Nazarite unto God from my birth: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man."

DELILAH BETRAYS SAMSON

And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, "Come up this once, for he hath shewed me all his heart."

Then the lords of the Philistines came up unto her, and brought money in their hand.

And she made him sleep upon her knees: and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

And she said, "The Philistines be upon thee, Samson."

And he awoke out of his sleep, and said, "I will go out as at other times before, and shake myself." And he wist not that the LORD was departed from him.

— Judges 16:4–20.

SAMSON GRINDS IN THE PRISON MILL

But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house. Howbeit the hair of his head began to grow again after he was shaven.

— Judges 16:21, 22.

Samson Pulls Down the Pillars of the Temple of Dagon

Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, "Our god hath delivered Samson, our enemy, into our hand."

COLUMNS OF AN ANCIENT TEMPLE AT CORINTH

Photograph by Newton Marshall Hall

This temple is of an early architecture. Probably the columns of the Temple of Dagon were not different from this.

And when the people saw him, they praised their god: for they said, "Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us."

And it came to pass, when their hearts were merry, that they said, "Call for Samson, that he may make us sport."

And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars.

And Samson said unto the lad that held him by the hand, "Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them."

Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

And Samson called unto the LORD, and said, "O LORD GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes."

And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

And Samson said, "Let me die with the Philistines." And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the burying place of Manoah, his father. And he judged Israel twenty years. — Judges 16: 23–31.

A Strange Tale of the Days of the Judges

How the Men of Dan Stole the Graven Images and the Priest of Micah, the Man of Ephraim

AND there was a man of Mount Ephraim, whose name was Micah.

And he said unto his mother, "The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it."

And his mother said, "Blessed be thou of the Lord, my son."

And when he had restored the eleven hundred shekels of silver to his mother, his mother said, "I had wholly dedicated the silver unto the Lord from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee."

How Micah's Mother Bought of the Founder Two Images for a Hundred Shekels Each

Yet he restored the money unto his mother; and his mother took two hundred shekels of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah. And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest. In those days there was no king in Israel, but every man did that which was right in his own eyes.

MICAH HIRED A YOUNG PRIEST FOR TEN SHEKELS A YEAR, HIS BOARD, AND CLOTHES

And there was a young man out of Beth-lehem-judah of the family of Judah, who was a Levite, and he sojourned there. And the man departed out of the city from Beth-lehem-judah to sojourn where he could find a place: and he came to Mount Ephraim to the house of Micah, as he journeyed.

And Micah said unto him, "Whence comest thou?"

And he said unto him, "I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place."

And Micah said unto him, "Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals."

So the Levite went in. And the Levite was content to dwell with the man; and the young man was unto him as one of his sons. And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.

Then said Micah, "Now know I that the LORD will do me good, seeing I have a Levite to my priest."

HOW THE MEN OF DAN SENT FIVE SPIES WHO LODGED WITH MICAH

In those days there was no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day all their inheritance had not fallen unto them among the tribes of Israel. And the children of Dan sent of their family five men from their coasts, men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, "Go, search the land"; who when they came to Mount Ephraim, to the house

of Micah, they lodged there. When they were by the house of Micah, they knew the voice of the young man, the Levite: and they turned in thither, and said unto him, "Who brought thee hither and what makest thou in this place and what hast thou here?"

And he said unto them, "Thus and thus dealeth Micah with me, and hath hired me, and I am his priest."

And they said unto him, "Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous."

And the priest said unto them, "Go in peace: before the LORD is your way wherein ye go."

THE SPIES REPORTED FAVORABLY TO THE MEN OF DAN

Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and there was no magistrate in the land, that might put them to shame in anything; and they were far from the Zidonians, and had no business with any man. And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, "What say ye?"

And they said, "Arise, that we may go up against them: for we have seen the land, and, behold, it is very good: and are ye still? Be not slothful to go, and to enter to possess the land. When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where there is no want of anything that is in the earth."

HOW SIX HUNDRED WARRIORS OF THE TRIBE OF DAN SET OUT TO RAID LAISH

And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred

men appointed with weapons of war. And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place "Mahaneh-dan" unto this day: behold, it is behind Kirjath-jearim. And they passed thence unto Mount Ephraim, and came unto the house of Micah.

HOW THE MEN OF DAN STOLE THE IMAGES AND THE PRIEST OF MICAH

Then answered the five men that went to spy out the country of Laish, and said unto their brethren, "Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? Now therefore consider what ye have to do."

And they turned thitherward, and came to the house of the young man, the Levite, even unto the house of Micah, and saluted him. And the six hundred men appointed, with their weapons of war, which were of the children of Dan, stood by the entering of the gate. And the five men that went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men that were appointed with weapons of war. And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, "What do ye?"

And they said unto him, "Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?"

And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and

went in the midst of the people. So they turned and departed, and put the little ones and the cattle and the carriage before them.

HOW MICAH PURSUED THE RAIDERS BUT WAS FORCED TO YIELD

And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan. And they cried unto the children of Dan. And they turned their faces, and said unto Micah, "What aileth thee, that thou comest with such a company?"

And he said, "Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? And what is this that ye say unto me, 'What aileth thee?'"

And the children of Dan said unto him, "Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household."

And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back unto his house.

HOW LAISH WAS RAIDED AND CALLED DAN

And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire. And there was no deliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that lieth by Beth-rehob. And they built a city, and dwelt therein.

HOW THE CITY OF DAN WAS FOUNDED

And they called the name of the city Dan, after the name of Dan, their father, who was born unto Israel: howbeit the name of the city was Laish at the first.

And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land. And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

—Judges 17; 18.

NEAR THE OLD CITY OF DAN

Photograph by the Palestine Exploration Fund

This old territory near Dan, is very rugged. In this picture the Jordan River issues from a limestone cave. It is a considerable stream at its source. The city of Laish, which the Danites raided was not far from this spot.

Eli and the Boy Samuel

The Disastrous Close of an Era

The period of the Judges closes with disaster for Israel. The character of Eli, the aged Judge, is both pathetic and attractive. Eli is an incorruptible priest, grown old in faithful service in the house of God; but his sons are evil,—bribe-takers, dissolute, wholly unworthy of such a father. Through them disaster is about to fall heavily upon Israel. But in the house a little boy named Samuel is growing up, who is to be the last great Judge, the savior of Israel, the link between the old and the new Israel. The devotion of the mother, Hannah, who every year brings a little coat to the boy whom she has dedicated to the Lord, is most touching, while the account of the boy who came when God called has been a favorite in all ages. Very sad is the story of the old man's death, when he hears that his sons are slain and "the ark of God is taken."

The Child Samuel

NOW there was a certain man of Ramathaim-zophim, of Mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Zuph, an Ephrathite: and he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children; therefore she wept, and did not eat.

A visit to the temple and the good priest Eli

Then said Elkanah, her husband, to her, "Hannah, why weepest thou and why eatest thou not and why is thy heart grieved? Am not I better to thee than ten sons?"

So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli, the priest, sat upon a seat by a post of the temple of the Lord.

HANNAH'S PRAYER

And she was in bitterness of soul, and prayed unto the LORD, and wept sore. And she vowed a vow, and said, "O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head."

And it came to pass, as she continued praying before the LORD, that Eli marked her mouth.

Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

And Eli said unto her, "How long wilt thou be drunken? Put away thy wine from thee."

And Hannah answered and said, "No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD. Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto."

Then Eli answered and said, "Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him."

And she said, "Let thine handmaid find grace in thy sight." So the woman went her way, and did eat, and her countenance was no more sad.

And they rose up in the morning early, and worshiped before the LORD, and returned, and came to their house to Ramah: and the LORD remembered her.

SAMUEL IS BORN

Wherefore it came to pass that Hannah bore a son, and called his name Samuel, saying, "Because I have

asked him of the LORD." And the man, Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, "I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide forever."

And Elkanah, her husband, said unto her, "Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word." So the woman abode, and gave her son suck until she weaned him.

SAMUEL IS DEDICATED TO THE LORD

And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young. And they slew a bullock, and brought the child to Eli. And she said, "Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD. For this child I prayed; and the LORD hath given me my petition which I asked of him: therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD." And he worshiped the LORD there.

—I Samuel 1, in part.

THE REJOICING OF HANNAH

And Hannah prayed, and said,

"My heart rejoiceth in the LORD,
Mine horn is exalted in the LORD:
My mouth is enlarged over mine enemies;
Because I rejoice in thy salvation.
There is none holy as the LORD:
For there is none beside thee:
Neither is there any rock like our God.

Talk no more so exceeding proudly;
Let not arrogancy come out of your mouth:
For the LORD is a God of knowledge,
And by him actions are weighed.

The bows of the mighty men are broken,
And they that stumbled are girded with strength.
They that were full have hired out themselves for
bread;
And they that were hungry ceased:
So that the barren hath born seven;
And she that hath many children is waxed feeble.

The LORD killeth, and maketh alive:
He bringeth down to the grave, and bringeth up.
The LORD maketh poor, and maketh rich:
He bringeth low, and lifteth up.
He raiseth up the poor out of the dust,
And lifteth up the beggar from the dunghill,
To set them among princes,
And to make them inherit the throne of glory:
For the pillars of the earth are the LORD'S,
And he hath set the world upon them.
He will keep the feet of his saints,
And the wicked shall be silent in darkness;
For by strength shall no man prevail.

The adversaries of the LORD shall be broken to
pieces;
Out of heaven shall he thunder upon them:
The LORD shall judge the ends of the earth;
And he shall give strength unto his king,
And exalt the horn of his anointed."

And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli, the priest.
—I Samuel 2:1–11.

THE WICKED SONS OF A GOOD PRIEST

Now the sons of Eli were sons of Belial; they knew not the LORD. And the priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; and he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, "Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw."

And if any man said unto him, "Let them not fail to burn the fat presently, and then take as much as thy soul desireth," then he would answer him, "Nay; but thou shalt give it me now: and if not, I will take it by force." Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.
— I Samuel 2:12–17.

SAMUEL'S MOTHER BRINGS HIM A LITTLE COAT EVERY YEAR

But Samuel ministered before the LORD, being a child, girded with a linen ephod. Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. —I Samuel 2:18, 19.

THE SONS OF ELI WILL NOT LISTEN TO THEIR FATHER

Now Eli was very old, and heard all that his sons did unto all Israel; and he said unto them, "Why do ye such

ANCIENT RUINS NEAR THE BIRTHPLACE OF SAMUEL

Photograph by W. A. Pottenger expressly for The Book of Life

It was in this wild country that the great Judge, Samuel, had his home.

things? For I hear of your evil dealings by all this people. Nay, my sons; for it is no good report that I hear: ye make the LORD's people to transgress. If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him?" Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

And the child Samuel grew on, and was in favour both with the LORD, and also with men. — I Samuel 2:22-26.

THE WARNING TO ELI

And there came a man of God unto Eli, and said unto him, "Thus saith the LORD, 'Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? And did I give unto the house of thy father all the offerings made by

fire of the children of Israel? Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?'

"Wherefore the LORD God of Israel saith, 'I said indeed that thy house, and the house of thy father, should walk before me forever: but now the LORD saith, "Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed. Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be an old man in thine house forever. And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age. And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them. And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed forever. And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, 'Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.'"'" —I Samuel 2:27–36.

Samuel, Judge and King-Maker

The character of Samuel is august and splendid. The little lad of the days of Eli grew up to be one of the great figures of Israel. He was a true Fighting Judge, delivering his people in time of peril; but his chief place was as a mediator between the old and the new.

The people demanded a king to lead them to battle, to concentrate and consolidate the national life. The situation was not unlike that of America at the close of the Revolution. The need was felt of gathering the States into one nationality under the Constitution. There was opposition to this, and there was opposition to the movement in Israel. It seemed like denying God; the people had been under his guidance. Israel was a theocracy,—a God-governed people. Samuel saw both sides. He warned the people of the heavy burdens which a monarchy would entail, but he did not refuse to anoint a king. The pressure of the strong Philistine city confederacy, now rising into full power, doubtless increased the demand. Samuel is a lonely figure at this time, standing between the old age and the new. He did his duty to the end and then passed on.

How the Lord Called Samuel in the Night

AND the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep; that the Lord called Samuel: and he answered, "Here am I."

And he ran unto Eli, and said, "Here am I; for thou calledst me."

And he said, "I called not; lie down again." And he went and lay down.

And the LORD called yet again, "Samuel."

And Samuel arose and went to Eli, and said, "Here am I; for thou didst call me."

And he answered, "I called not, my son; lie down again."

Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

And the LORD called Samuel again the third time. And he arose and went to Eli, and said, "Here am I; for thou didst call me."

And Eli perceived that the LORD had called the child.

Therefore Eli said unto Samuel, "Go, lie down: and it shall be, if he call thee, that thou shalt say, 'Speak, LORD; for thy servant heareth.'" So Samuel went and lay down in his place.

And the LORD came, and stood, and called as at other times, "Samuel, Samuel."

Then Samuel answered, "Speak; for thy servant heareth."

And the LORD said to Samuel, "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever."

And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.

Then Eli called Samuel, and said, "Samuel, my son."

And he answered, "Here am I."

And he said, "What is the thing that the LORD hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide anything from me of all the things that he said unto thee."

And Samuel told him every whit, and hid nothing from him. And he said, "It is the LORD: let him do what seemeth him good."

And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the LORD. And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

— I Samuel 3.

THE PHILISTINES SMITE ISRAEL

And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek. And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.

THE ARK GOES OUT TO THE CAMP

And when the people were come into the camp, the elders of Israel said, "Wherefore hath the LORD smitten us to-day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies."

So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubim: and the two sons

of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

And when the Philistines heard the noise of the shout, they said, "What meaneth the noise of this great shout in the camp of the Hebrews?" And they understood that the ark of the LORD was come into the camp.

And the Philistines were afraid, for they said, "God is come into the camp." And they said, "Woe unto us! for there hath not been such a thing heretofore. Woe unto us! Who shall deliver us out of the hand of these mighty Gods? These are the Gods that smote the Egyptians with all the plagues in the wilderness. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight."

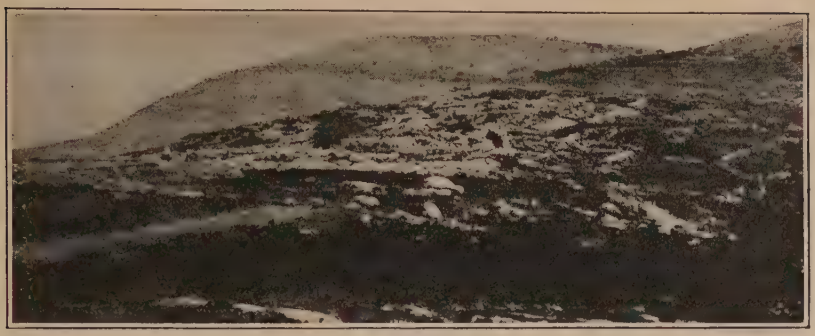
IN SPITE OF THE PRESENCE OF THE ARK, THE PHILISTINES, FIGHTING LIKE MEN, WIN THE DAY

And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

A RUNNER FROM THE ARMY BRINGS THE NEWS OF DEFEAT

And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head. And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out.



SHILOH

Photograph contributed by the Reverend Doctor Charles W. Gilkey

Here in the days of the Judges stood the ancient sanctuary with the Ark of the Covenant. This was the home of Eli and the boy Samuel.

And when Eli heard the noise of the crying, he said, "What meaneth the noise of this tumult?" And the man came in hastily, and told Eli.

ISRAEL IS FLED AND THE ARK OF GOD IS TAKEN

Now Eli was ninety and eight years old; and his eyes were dim, that he could not see. And the man said unto Eli, "I am he that came out of the army, and I fled to-day out of the army."

And he said, "What is there done, my son?"

And the messenger answered and said, "Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken."

And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

—I Samuel 4:1–18.

THE ARK IN THE TEMPLE OF DAGON

And the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod. When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him. Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day. But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof.

And when the men of Ashdod saw that it was so, they

VILLAGE OF EN-NEBI-SAMWIL

Photograph contributed by the Reverend Doctor Charles W. Gilkey

This is believed to have been the birthplace, residence and burial place of Samuel, the great Judge of Israel.

said, "The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon, our god."

They sent therefore and gathered all the lords of the Philistines unto them, and said, "What shall we do with the ark of the God of Israel?"

And they answered, "Let the ark of the God of Israel be carried about unto Gath."

And they carried the ark of the God of Israel about thither. And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods.

THE ARK BRINGS DISASTER TO THE PEOPLE OF EKRON

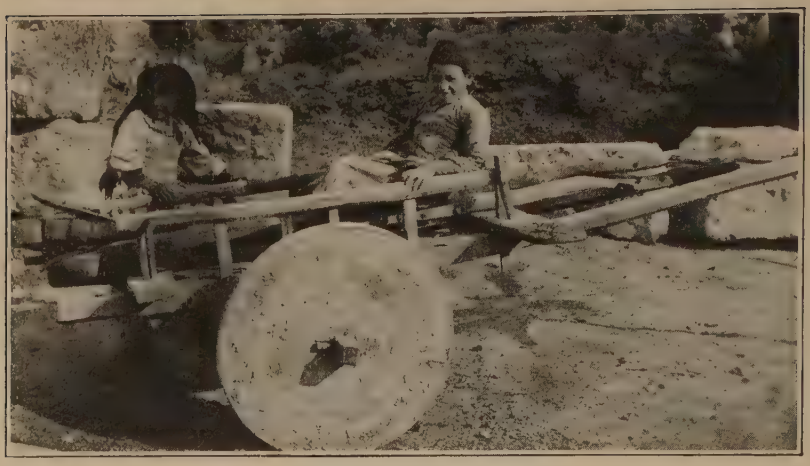
Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, "They have brought about the ark of the God of Israel to us, to slay us and our people."

So they sent and gathered together all the lords of the Philistines, and said, "Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people": for there was a deadly destruction throughout all the city; the hand of God was very heavy there. And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

—I Samuel 5.

THE PHILISTINE PRIESTS ADVISE THE PEOPLE TO SEND THE TROUBLESOME ARK HOME

And the ark of the LORD was in the country of the Philistines seven months. And the Philistines called for the priests and the diviners, saying, "What shall we do to the ark of the LORD? Tell us wherewith we shall send it to his place."



A PRIMITIVE CART

Photograph by Professor Lewis Bayles Paton

This boy and girl are having a fine time in the old cart. The wheels are made from one great section of a tree. It was such a cart as this upon which the ark was placed by the Philistines when they sent it home to Shiloh and the cows which drew it went along the road, lowing as they went.

And they said, "If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you."

Then said they, "What shall be the trespass offering which we shall return to him?"

They answered, "Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords. Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land. Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? When he had wrought wonderfully among them, did they not let the people go, and they departed?

"Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: and take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go. And see, if it goeth up by the way of his own coast to Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us.

THE ARK IS BROUGHT TO BETH-SHEMESH DRAWN BY TWO LOWING COWS

And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home: and they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods. And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh. And they of Beth-shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it. And the cart came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD.

And the Levites took down the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD.

And when the five lords of the Philistines had seen it, they returned to Ekron the same day. And these are the golden emerods which the Philistines returned for a trespass offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one; and the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities, and of country villages, even unto the great stone of Abel, whereon they set down the ark of the LORD: which stone remaineth unto this day in the field of Joshua, the Beth-shemite.

THE PEOPLE OF BETH-SHEMESH SUFFER

And he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten many of the people with a great slaughter. And the men of Beth-shemesh said, "Who is able to stand before this holy LORD God? And to whom shall he go up from us?" And they sent messengers to the inhabitants of Kirjath-jearim, saying, "The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you."

And the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar, his son, to keep the ark of the LORD. And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD. —I Samuel 6; 7:1, 2.

THE VICTORY OVER THE PHILISTINES

And Samuel spake unto all the house of Israel, saying, "If ye do return unto the LORD with all your hearts,

then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines." Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only.

And Samuel said, "Gather all Israel to Mizpeh, and I will pray for you unto the LORD."

And they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there, "We have sinned against the LORD." And Samuel judged the children of Israel in Mizpeh. And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

And the children of Israel said to Samuel, "Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines."

And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car. Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, "Hitherto hath the LORD helped us."

So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel. And the cities which the Philistines had taken from Israel were

restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites. And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the LORD. —I Samuel 7:3–17.

The People Demand a King

And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beer-sheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, "Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations."

But the thing displeased Samuel, when they said, "Give us a king to judge us." And Samuel prayed unto the LORD.

And the LORD said unto Samuel, "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them."

SAMUEL WARNS THE PEOPLE

And Samuel told all the words of the LORD unto the people that asked of him a king. And he said, "This will be the manner of the king that shall reign over you: he will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day."

Nevertheless the people refused to obey the voice of Samuel; and they said, "Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles."

And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD. And the LORD said to Samuel, "Hearken unto their voice, and make them a king."

And Samuel said unto the men of Israel, "Go ye every man unto his city." — I Samuel 8.

The First King Is Chosen by Samuel

SAUL, THE SON OF KISH, SEEKS HIS FATHER'S ROAMING ASSES

Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upwards he was higher than any of the people.

And the asses of Kish, Saul's father, were lost. And Kish said to Saul, his son, "Take now one of the servants with thee, and arise, go seek the asses."

And he passed through Mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

SAUL AND THE SERVANT GIVE UP THE SEARCH

And when they were come to the land of Zuph, Saul said to his servant that was with him, "Come, and let us return; lest my father leave caring for the asses, and take thought for us."

And he said unto him, "Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go."

Then said Saul to his servant, "But, behold, if we go, what shall we bring the man? For the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?"

GIBEAH OF SAUL

Photograph by Professor Lewis Bayles Paton

This place, now a ruinous village, was the home of the first great king of Israel.

"And Saul went home to Gibeah."—*I Samuel 10:26.*

SAUL'S SERVANT PROPOSES TO GIVE THE PROPHET A QUARTER OF A SKEKEL TO SHOW THEM THE WAY

And the servant answered Saul again, and said, "Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way." Beforetime in Israel, when a man went to enquire of God, thus he spake, "Come, and let us go to the seer": for he that is now called a prophet was beforetime called a seer.

Then said Saul to his servant, "Well said; come, let us go." So they went unto the city where the man of God was.

SAMUEL IS AT HOME

And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, "Is the seer here?"

And they answered them, and said, "He is; behold, he is before you: make haste now, for he came to-day to the city; for there is a sacrifice of the people to-day in the high place: as soon as ye be come into the city,

ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him."

And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

SAMUEL HAS BEEN TOLD OF THE COMING OF ONE WHO IS TO BE KING

Now the LORD had told Samuel in his ear a day before Saul came, saying, "To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me."

And when Samuel saw Saul, the LORD said unto him, "Behold the man whom I spake to thee of! This same shall reign over my people."

Then Saul drew near to Samuel in the gate, and said, "Tell me, I pray thee, where the seer's house is."

And Samuel answered Saul, and said, "I am the seer: go up before me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house?"

And Saul answered and said, "Am not I a Benjamite, of the smallest of the tribes of Israel and my family the least of all the families of the tribe of Benjamin? Wherefore then speakest thou so to me?"

SAUL IS GIVEN THE CHIEF HONOR AMONG THE GUESTS OF SAMUEL

And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.

And Samuel said unto the cook, "Bring the portion which I gave thee, of which I said unto thee, 'Set it by thee.'"

And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, "Behold that which is left! Set it before thee, and eat: for unto this time hath it been kept for thee since I said, 'I have invited the people.'" So Saul did eat with Samuel that day.

And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house. And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, "Up, that I may send thee away." And Saul arose, and they went out both of them, he and Samuel, abroad.

And as they were going down to the end of the city, Samuel said to Saul, "Bid the servant pass on before us," and he passed on, "but stand thou still a while, that I may shew thee the word of God." —I Samuel 9.

SAMUEL SECRETLY ANOINTS SAUL TO BE KING

Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, "Is it not because the LORD hath anointed thee to be captain over his inheritance? When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulcher in the border of Benjamin at Zelzah; and they will say unto

thee, 'The asses which thou wentest to seek are found': and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, 'What shall I do for my son?' Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: and they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands. After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: and the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee. And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do."

And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

"IS SAUL ALSO AMONG THE PROPHETS?"

And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets,

then the people said one to another, "What is this that is come unto the son of Kish? Is Saul also among the prophets?"

And one of the same place answered and said, "But who is their father?"

Therefore it became a proverb, "Is Saul also among the prophets?" And when he had made an end of prophesying, he came to the high place.

And Saul's uncle said unto him and to his servant, "Whither went ye?"

And he said, "To seek the asses: and when we saw that they were nowhere, we came to Samuel."

And Saul's uncle said, "Tell me, I pray thee, what Samuel said unto you."

And Saul said unto his uncle, "He told us plainly that the asses were found." But of the matter of the kingdom, whereof Samuel spake, he told him not.

SAUL, THE TALL SON OF KISH, IS PUBLICLY CHOSEN TO BE KING

And Samuel called the people together unto the LORD to Mizpeh; and said unto the children of Israel, "Thus saith the LORD God of Israel, 'I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you: and ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, "Nay, but set a king over us." Now therefore present yourselves before the LORD by your tribes, and by your thousands.'"

And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their

families, the family of Matri was taken, and Saul, the son of Kish, was taken: and when they sought him, he could not be found. Therefore they enquired of the LORD further, if the man should yet come thither.

And the LORD answered, "Behold, he hath hid himself among the stuff."

And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

"GOD SAVE THE KING!"

And Samuel said to all the people, "See ye him whom the LORD hath chosen, that there is none like him among all the people?"

And all the people shouted, and said, "God save the king!"

Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Samuel sent all the people away, every man to his house.

And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched. But the children of Belial said, "How shall this man save us?" And they despised him, and brought him no presents. But he held his peace. —I Samuel 10.

SAUL IS NOT FOUND WANTING

Then Nahash, the Ammonite, came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, "Make a covenant with us, and we will serve thee."

And Nahash, the Ammonite, answered them, "On this condition will I make a covenant with you, that I

WELL IN PALESTINE

This is a typical country scene in Palestine. The women have come with their jars just as Rachel and Rebecca came to the well in their day. The cattle are coming too to be watered by the women.

PLOWING IN PALESTINE

Photograph contributed by the Reverend Doctor Charles W. Gilkey

It certainly does not seem that anything could grow in this rocky soil. A farmer surely has courage to attempt to raise a crop. Thus Saul, the farmer, must have looked when the messengers with the cruel edict of Nahash, the Ammonite, came.

may thrust out all your right eyes, and lay it for a reproach upon all Israel."

And the elders of Jabesh said unto him, "Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee."

Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept. And, behold, Saul came after the herd out of the field; and Saul said, "What aileth the people that they weep?"

And they told him the tidings of the men of Jabesh. And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, "Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen."

And the fear of the LORD fell on the people, and they came out with one consent. And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

And they said unto the messengers that came, "Thus shall ye say unto the men of Jabesh-gilead, 'To-morrow, by that time the sun be hot, ye shall have help.'"

And the messengers came and shewed it to the men of Jabesh; and they were glad. Therefore the men of Jabesh said, "To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you."

THE FIRST VICTORY OF THE NEW KING

And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the

host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

And the people said unto Samuel, "Who is he that said, 'Shall Saul reign over us?' Bring the men, that we may put them to death."

And Saul said, "There shall not a man be put to death this day: for to-day the LORD hath wrought salvation in Israel."

Then said Samuel to the people, "Come, and let us go to Gilgal, and renew the kingdom there."

And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

— I Samuel 11.

SAMUEL SPEAKS TO THE PEOPLE FOR THE LAST TIME

And Samuel said unto all Israel, "Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my childhood unto this day. Behold, here I am: witness against me before the LORD, and before his anointed: whose ox have I taken? Or whose ass have I taken? Or whom have I defrauded? Whom have I oppressed? Or of whose hand have I received any bribe to blind mine eyes therewith? And I will restore it you."

And they said, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand."

And he said unto them, "The LORD is witness against you, and his anointed is witness this day, that ye have not found aught in my hand."

And they answered, "He is witness."

And Samuel said unto the people, "It is the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt. Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers.

"When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. And when they forgat the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. And they cried unto the LORD, and said, 'We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.' And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

"And when ye saw that Nahash, the king of the children of Ammon, came against you, ye said unto me, 'Nay; but a king shall reign over us': when the LORD your God was your king. Now therefore behold the king whom ye have chosen, and whom ye have desired! And, behold, the LORD hath set a king over you. If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God: but if ye will not obey the voice of

the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers.

"Now therefore stand and see this great thing, which the LORD will do before your eyes. Is it not wheat harvest to-day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king."

So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel.

And all the people said unto Samuel, "Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins this evil, to ask us a king."

And Samuel said unto the people, "Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart; and turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain. For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people. Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way: only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king." —I Samuel 12.

QUESTIONS

What were the characteristics of the age of the Judges? Name the Judges. What was the nature of their work? Which Judge was left-handed? What women were heroines of this period? Who were the Kenites? the Midianites? the Ammonites? Describe the battle

of Kishon. Who was Sisera? Tell the story of Jael. What farmer delivered Israel? What was he doing when the call came? How did he choose his army? Describe his victory. Who were Zebah and Zalmunna? Tell Jotham's story. Who was Abimelech? Who was Zebul? What woman killed a great leader with a mill-stone? What was the vow of Jephthah? How did he carry it out? Who was the strongest man in the Bible? What was his riddle? What were his exploits? What was the name of the woman who betrayed him? What was his punishment in captivity? How did he get revenge upon his enemies? Did the act atone for his former failure in character?

Who was the greatest of the Judges? Who were his father and mother? What did his mother bring him each year? Who spoke to him in the night? Who was the priest who brought him up? What was the character of the priests' sons? How was the worship corrupted? Was it the father's fault? What great defeat did Israel suffer? How did it affect the old priest? What happened to the ark in the country of the Philistines? How did the ark come home again?

Why is Samuel called the King-maker? What was Saul doing when he visited Samuel? Why did the people demand a king? What evils did Samuel tell them would follow? When was this prophecy fulfilled? What qualifications had Saul for leadership? What was the farewell address of Samuel? Compare it with that of Moses; Joshua; Washington.

NOTES

The "Gideon" organization of Christian business men takes its name from the great Judge of Israel, and has a pitcher for its emblem. It is part of their work to place copies of the Bible in hotels and other public places.

Compare the classic story of Iphigenia and Agamemnon as told in the "Iphigenia" of Euripides with that of Jephthah's daughter.

The story of Samson contains many of the elements of a great dramatic poem. The great poet Milton often used the figure of Samson, as when he sees in his mind a noble and puissant nation rousing herself like a strong man after sleep and shaking her invincible locks. In his poem, "Samson Agonistes," the story of the last days of the blind captive are described.

The opera "Samson and Delilah" was written by Saint-Saens.

Ruth and Naomi

Painted expressly for The Book of Life by
Glen Eckstrom

"And Ruth said, 'Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God.'"

Ruth 1:16.

GLEN
KSTROM

Ruth

THE story of Ruth is like an oasis of peace and beauty amid the wild strife and confusion of the age of the Judges. It shows how the life of the people goes on in spite of war and calamity. The devotion of Ruth, the Moabitess, to her mother-in-law is very touching and lovely: "Intreat me not to leave thee, or to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge: thy people shall be my people and thy God my God." So they came back to the little hill-village of Bethlehem, which had been Naomi's home. Here Ruth gleaned in the fields of Naomi's rich kinsman, Boaz, and became his wife.

It is interesting to note that the prohibition of foreign marriages so sternly followed in later days was not at this time in force. So it happened that David, the great king of Israel, and Mary, the mother of Jesus, who was the Saviour of all the world, were descended from Ruth, the girl of Moab. The story is told in the most simple direct way, the perfection of story-telling.

RUTH

She stood breast high amid the corn,
Clasped by the golden light of morn,
Like the sweetheart of the sun,
Who many a glowing kiss had won.

On her cheek an autumn flush
Deeply ripened;—such a blush
In the midst of brown was born,
Like red poppies grown with corn.

Round her eyes her tresses fell,—
Which were blackest none could tell;
But long lashes veiled a light
That had else been all too bright.

And her hat, with shady brim,
Made her tressy forehead dim;—
Thus she stood amid the stooks,
Praising God with sweetest looks.

Sure, I said, Heaven did not mean
Where I reap thou shouldst but glean;
Lay thy sheaf adown and come,
Share my harvest and my home.

—*Thomas Hood.*

Persons of the Story

Naomi, Elimelech, } *Hebrews who went to live in Moab.*
Mahlon, Chilion, } *sons of Naomi and Elimelech.*
Ruth, Orpah, } *daughters-in-law of Naomi and Elimelech.*
Boaz, a wealthy farmer of Beth-lehem and kinsman of Naomi.
Reapers, gleaners, a second kinsman of Naomi.

Places of the Story

Moab.
Beth-lehem of Judah.

Ruth

NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife, Naomi, and the name of his two sons, Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there. And Elimelech, Naomi's husband, died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other, Ruth: and they dwelled there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

Then she arose with her daughter-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

And Naomi said unto her two daughters-in-law, "Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me. The LORD grant you that ye may find rest, each of you in the house of her husband." Then she kissed them; and they lifted up their voice, and wept.

And they said unto her, "Surely we will return with thee unto thy people."

Ruth and Naomi

By Philip Hermogenes Calderon (1833–1898)

This picture represents Naomi and her two daughters-in-law, on the borders of Moab and Israel. What is Ruth saying to Naomi? The face of Orpah is in very deep shadow, which makes it seem black in the picture. The face of Ruth is very lovely.

BETHLEHEM FROM JERUSALEM ROAD
Photograph by W. A. Pottenger expressly for The Book of Life

And Naomi said, "Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands? Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to-night, and should also bear sons; would ye tarry for them till they were grown? Would ye stay for them from having husbands? Nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me."

And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

And she said, "Behold, thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister-in-law."

And Ruth said,

"Intreat me not to leave thee,
Or to return from following after thee:
For whither thou goest, I will go;

And where thou lodgest, I will lodge:
Thy people shall be my people,
And thy God my God:
Where thou diest, will I die,
And there will I be buried:
The LORD do so to me, and more also,
If aught but death part thee and me."

When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, "Is this Naomi?"

And she said unto them, "Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?"

So Naomi returned, and Ruth, the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth, the Moabitess, said unto Naomi, "Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace."

And she said unto her, "Go, my daughter." And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

And, behold, Boaz came from Beth-lehem, and said unto the reapers, "The LORD be with you."

And they answered him, "The LORD bless thee."

Then said Boaz unto his servant that was set over the reapers, "Whose damsel is this?"

And the servant that was set over the reapers answered and said, "It is the Moabitish damsel that came back with Naomi out of the country of Moab: and she said, 'I pray you, let me glean and gather after the reapers among the sheaves': so she came, and hath continued even from the morning until now, that she tarried a little in the house."

Then said Boaz unto Ruth, "Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? And when thou art athirst, go unto the vessels, and drink of that which the young men have drawn."

Then she fell on her face, and bowed herself to the ground, and said unto him, "Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?"

And Boaz answered and said unto her, "It hath fully been shewed me, all that thou hast done unto thy mother-in-law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust."

Then she said, "Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou

WINNOWING THE GRAIN

Photograph by Professor Lewis Bayles Paton

The horse is attached to a sledge which is driven over the grain to break open the husks. The farmer in the center is waiting to toss it up in the air to separate the chaff from the wheat.

"The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan."

—*Isaiah 30:24.*

PLOWMAN IN PALESTINE

Photograph by Professor E. J. Goodspeed

This team of oxen is ready to plow the fertile plain of Esdraelon.

hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens."

And Boaz said unto her, "At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar." And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.

And when she was risen up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and reproach her not: and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not." So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

And she took it up, and went into the city: and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

And her mother-in-law said unto her, "Where hast thou gleaned to-day and where wroughtest thou? Blessed be he that did take knowledge of thee."

And she shewed her mother-in-law with whom she had wrought, and said, "The man's name with whom I wrought to-day is Boaz."

And Naomi said unto her daughter-in-law, "Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead."

And Naomi said unto her, "The man is near of kin unto us, one of our next kinsmen."

And Ruth, the Moabitess, said, "He said unto me, also, 'Thou shalt keep fast by my young men, until they have ended all my harvest.'"

And Naomi said unto Ruth, her daughter-in-law, "It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field."

So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother-in-law.

Then Naomi, her mother-in-law, said unto her, "My daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do."

And she said unto her, "All that thou sayest unto me I will do."

And she went down unto the floor, and did according to all that her mother-in-law bade her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet.

And he said, "Who art thou?"

And she answered, "I am Ruth, thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman."

And he said, "Blessed be thou of the LORD, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou

requirest: for all the city of my people doth know that thou art a virtuous woman. And now it is true that I am thy near kinsman: howbeit, there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth: lie down until the morning."

And she lay at his feet until the morning: and she rose up before one could know another.

And he said, "Let it not be known that a woman came into the floor."

Also he said, "Bring the veil that thou hast upon thee, and hold it." And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.

And when she came to her mother-in-law, she said, "Who art thou, my daughter?" And she told her all that the man had done to her.

And she said, "These six measures of barley gave he me; for he said to me, 'Go not empty unto thy mother-in-law.'"

Then said she, "Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day."

Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, "Ho, such a one! turn aside, sit down here." And he turned aside, and sat down.

And he took ten men of the elders of the city, and said, "Sit ye down here." And they sat down.

And he said unto the kinsman, "Naomi, that is come again out of the country of Moab, selleth a parcel of land,

which was our brother Elimelech's: and I thought to advertise thee, saying, 'Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee.'"

And he said, "I will redeem it."

Then said Boaz, "What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth, the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance."

And the kinsman said, "I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it."

Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.

Therefore the kinsman said unto Boaz, "Buy it for thee." So he drew off his shoe.

And Boaz said unto the elders, and unto all the people, "Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's of the hand of Naomi. Moreover Ruth, the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day."

And all the people that were in the gate, and the elders said, "We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Beth-lehem: and let thy

house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman."

So Boaz took Ruth, and she was his wife: and she bare a son.

And the women said unto Naomi, "Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath borne him."

And Naomi took the child, and laid it in her bosom, and became nurse unto it.

And the women, her neighbours, gave it a name, saying, "There is a son born to Naomi;" and they called his name Obed: he is the father of Jesse, the father of David.

— Book of Ruth.

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